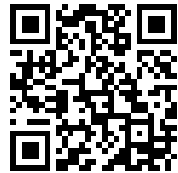

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Benedictine pioneers in Australia

Henry Norbert Birt

**BENEDICTINE PIONEERS IN
AUSTRALIA**

Univ. of
California

Law of
- California

TO THE
ARCHBISHOP



MOST REV. ROGER BEDE VAUGHAN, D.D.,
Second Archbishop of Sydney.

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BENEDICTINE PIONEERS IN AUSTRALIA

CHAPTER I

DR POLDING IN EUROPE—VISITS ROME—CREATION OF AUSTRALIAN HIERARCHY

THE long and tedious voyage from New Zealand to England undertaken by Dr Polding is described at considerable length by Dr Ullathorne in his *Autobiography*. Dr Polding, he, and Father Gregory had left Sydney on November 17th 1840, and it was not till the beginning of June 1841 that they reached England. The details of that voyage, the incidents that happened in New Zealand and in South America, have no bearing on this record and may be left to the curiosity of those who care to consult Dr Ullathorne's fascinating pages: their search will be rewarded by glimpses of rare humour and of much personal observation. Those pages, however, bring out into strong relief the salient characteristics of the Bishop and of his Vicar-General, as we have seen them displayed before us—the burning missionary zeal of the Bishop, eager to gain souls anywhere and at any time to God, pouring itself out over the sailors, and working wonders in their neglected souls. And we see the organising genius of the priest, who while he sat on the deck or in his cabin was ruminating on schemes for the further development of religion in Australia. To neither, then, were these months idle or barren of results. With these prefatory remarks, we may

leave Dr Ullathorne to tell the story of the plans he was silently fashioning out, as he retold it in his *Autobiography*.¹

"During the early part of the voyage [from Australia to Europe] I had thought much on the religious requirements of Australia. There were then five Colonies, at great distances from each other, as well as the distant penal settlements of Port Macquarie and Norfolk Island. And yet the one Bishop was entirely occupied with New South Wales, and could know little of what passed in the other Colonies. Until they had each a Bishop they were not likely to have a due provision of priests. It appeared to me that what was wanted was an Australian Hierarchy with an Archbishop at its head. I thought also, that the Bishop would enter into the scheme of multiplying Bishops more readily if a Hierarchy could be gained instead of Vicars Apostolic. I therefore drew up a scheme for a Hierarchy, alleging the reasons for it that I thought expedient, specifying the Sees to be gradually filled up. I presented my scheme to the Bishop, and urged the subject on his attention until he became disposed to see its importance and to enter into it. This document Bishop Polding afterwards took to Rome, and he informed me that it was made the basis of the plan afterwards approved by the Holy See. Archbishop Nicholson, then a Carmelite Father, also told me that it was through his influence, knowing the ways of Rome, that the plan became successful at Propaganda."

Here in a few words we have sketched for us a vast and expanding scheme, which seemed so improbable of realisation at the moment, that it is evident, from Dr Ullathorne's expressions, that Dr Polding for some time at least could not be brought to see its feasibility, and it was only by persistence in discussing his plans and forcing them on the Bishop's attention that at last the Vicar-General prevailed on his superior to enter into them. "I presented my scheme to the Bishop," he said, "and urged the subject on his attention, *until he became disposed* to see its importance."

It has already been pointed out that while Dr Ullathorne thus strove to augment the number of Bishops, he was immovably determined that he himself should not be of the

¹ pp. 195-6.

number: so that it cannot be laid to his charge that his plans were founded on ambition or self-love. As an English paper has pointed out in words that are an epitaph in themselves: "It will always be remembered that the founder of the Australian Church was a simple monk, who returned to England without distinction or decoration beyond that of having laboured for the salvation of souls wherever he could reach them."¹

The preparation and development of these plans for an Australian Hierarchy filled up the long hours of the voyage, which terminated about the end of May.

Here again we may quote Dr Ullathorne: ²—

"Towards the end of May, 1841, we reached Havre, and got to London in time for the aggregate meeting of the Catholic Association, at which O'Connell made one of his great speeches. The Bishop was particularly solicitous to appear at that great assembly, as an opportunity for bringing the Catholic affairs of Australia before the Catholics of England. He said to me: 'I will skirmish, if you will explain our great wants systematically.' The Bishop spoke, but Lord Camoys, who was in the chair, overruled my speaking in the committee room, on the plea of want of time; and though repeatedly called upon, I thought it prudent to sit still. However, the meeting brought us in contact with the leaders of the English Catholics."

The full report of this meeting was published in the *Catholic Magazine* for June 1841; from this we gather that Dr Polding testified to the great usefulness of the Institute in his own Vicariate, and therefore called for the loyal support of all Catholics. He pointed out that "if they wished to see an instance of the extent of the utility of the Institute, they might behold it before them in his person. He was a Catholic Bishop in a land 16,000 miles removed from them, and yet he had to tell them that the Institute was flourishing no less in that quarter of the globe than in their metropolis. He had come from a country

¹ cf. *Downside Review*, 1889, vol. vii. p. 76.

² *Autobiography*, p. 200.

where persecution had prevailed in its direst form. He had taken by the hand the convict who had been scourged for his religion; he had seen the spot where a Catholic priest had placed his hand on the stocks of the town in order to comply in some sort with the sentence imposed upon him; he had been in the cell where a priest had been confined until he was hurried on board the vessel which was to convey him from the land. These were things which had been done heretofore; but some persons still existed who inherited the same persecuting spirit; and if such monstrous perversity of human power was not now witnessed, they might justly conclude that it was because public opinion was now stronger than physical power . . . In New South Wales, if they suffered wrong and sought redress, it was only after a long time that they could receive an answer to their expostulations. . . . Now they had the Institute . . . to obtain redress for wrong committed and to prevent . . . wrong doing."

When the report of this speech reached Sydney, a series of virulent attacks upon the Bishop were made, to defend the Colony from his statement that persecution had been there rife. The *Australasian Chronicle* took up the cudgels in behalf of the absent Bishop, and the Rev. J. Brady of Windsor district wrote in that newspaper to give some facts illustrative of his Bishop's contention. "I have witnessed myself," he wrote, "(although not yet of four years' experience in this Colony), vexations and persecutions practised at Mulgoa, Penrith, and Castlereagh; and I believe one of the persecutors has received from Dr Broughton some title and jurisdiction over the western district and Mudgea. I will never forget a poor man of the name of Kane, an assigned servant to a person of the name of Thomson, who was dragged from his place of worship to the lock-up, and, a few days after, received twenty-five lashes for complying with the duties of his religion."

From the pages of the *Catholic Magazine*, we also learn that on 20th June Dr Polding was present at the great gathering of prelates assembled in Birmingham for the

dedication of St Chad's Cathedral. Thence he went to Ireland and was present on 27th June at the consecration at Maynooth of Dr Fennelly, appointed Vicar-Apostolic of Madras; then on 3rd July he was back in England, pontificating at Shepton Mallet, Somersetshire, a few miles from his old monastic home, at the celebration of the sacerdotal golden jubilee of his old friend Dr Coombes.

These functions, however, were outside the main purpose of his visit to Europe, which was to secure priests in as large numbers as possible for Australia. Both he and his Vicar-General had learnt that the resources of England were so overtaxed for home needs, that there was little or no hope of securing help from there, and they were constrained perforce to turn to Ireland in the hopes of drawing thence those additional clergy of which the Australian Mission stood in such great need. Thus the *Catholic Magazine* for June, 1841,¹ informed the Catholic public that "one of the leading objects of the Right Rev. Dr Polding's visit to this country, is to obtain the means of establishing missions among the aboriginal population of this vast country. The native population is, we believe, rated at about 200,000."

Dr Polding, therefore, engaged Dr Ullathorne to accompany him back to Ireland, and as the latter tells us in his *Autobiography*,² 'At the request of the Bishop I then proceeded to Maynooth without delay, to endeavour to obtain more ecclesiastics; or rather, to prepare the way for the Bishop's obtaining them. . . . I was asked to give the annual retreat to the students, prior to ordination and the break-up of the College. This . . . I did, and took an opportunity, with the President's approval, of giving a lecture on the Australian Mission. This led sundry of the students to offer themselves to the work of the Australian Church. . . . We³ made a journey together to the South of Ireland. . . . At Clonmel we met the excellent Dean Burke, and had an opportunity of thanking him for the good care he had taken of the convicts sent from the prison of that town to New South Wales. . . . At Cork, Father Mathew received

¹ p. 383.

² pp. 200, seqq.

³ Dr Ullathorne and Dr Polding.

us with the heartiest welcome.¹ Our chief object in visiting Cork was to see the Rev. Father England, brother of the Bishop of South Carolina, the man who had done more than any other on this side of the world for the convicts embarked for Australia. He was chaplain to the convict establishment at the Cove of Cork, and a man of more indefatigable zeal and untiring charity there could not be. We knew when a convict ship arrived from Cork that half our work was done. He heard every man's confession, gave books to all who could read, and letters to all who deserved particular attention. We were disappointed in not finding him—he had recently died.”

“On our return to England we separated, each on our own way. Some letters passed between us on my proposed appointment to the Bishopric of Hobart Town, to which I was as averse as ever; and even more so, because I felt that, good priest as he was, as Father Therry had been placed as Vicar in Van Diemen's Land, I should have the same difficulties to meet there as I had encountered on my first arrival in Sydney, owing to his want of management in temporal affairs. The result was that I received a letter from the Bishop informing me that our relations were at an end. This was partly a surprise, but still more a relief. I wrote to the Secretary for the Colonies, announcing my retirement from office, settled with the Colonial Agent, and immediately returned to my monastery at Downside. I then wrote to the President General, the truly venerable Dr Marsh, informed him of what I had done, and awaited his directions.”

Meanwhile the question of increasing the number of dioceses and of splitting up his own immense district, according to Dr Ullathorne's suggestion, was now fully occupying the attention of Dr Polding. He seems to have taken counsel with his old friend Dr Coombes, and the following letter to this experienced priest will show how his views were shaping at that time, just prior to his departure for Rome. It will be seen that he had already sent his, or rather, Dr Ullathorne's scheme to Propaganda for consideration. Dr Polding's contention for territorial titles in place of Sees *in partibus infidelium* is a cogent piece of reasoning,

¹ The famous Apostle of Temperance told Dr Ullathorne that he had printed 20,000 copies of his sermon on drunkenness.

and, as the event proved, was acted upon. The reason why Dr Polding selected Dr Coombes for his confidences would seem to be that he employed him, as being an excellent classical scholar, to translate his application or report to the Holy See, into Latin. Attention may be called to a certain characteristic utterance contained in the letter: an instance of his true humility, for he shows himself ready to sink himself into a subordinate position. "Were I to follow my own inclinations, I would prefer moving to Van Diemen's Land, since the prisoners are sent there and not to New South Wales. They gave me my vocation, and to their instruction I feel strongly attached. This, however, must be in the hands of Divine Providence."

"6 Manchester Street [London],
17th November 1841.

Rev. W. H. Coombes, D.D., Shepton Mallet, Somerset.

MY DEAR DOCTOR COOMBES,—My letter to the Holy See with the allocution, will be, I trust, on their way to their destination by the time you receive this. The division of my jurisdiction and the appointment of Bishops in ordinary appear to me to be matters of the highest importance and to which the attention of the Holy See cannot be brought in a manner too pointed. I. As regards the division. The necessity of the case is evident. My jurisdiction at present extends over the fifth part of the globe. A Continent is contained in it nearly, if not quite, the size of Europe. To this must be added Van Diemen's Land, as large as Ireland; Norfolk Island, about 1000 miles to the east of Sydney. To visit a jurisdiction so extensive, 1st, is far more expensive than my means will bear; 2nd, very valuable time must be consumed in travelling by sea, and during these voyages, the advantages which might be derived from visiting stations and congregations are sacrificed; 3rd, the appointment of Bishops is absolutely essential for the establishment of discipline and for the prosperity of Religion, for experience proves that Episcopal authority is required to ensure these desirable objects. II. As regards the division. I would suggest that Van Diemen's Land and the Province of South Australia should become separate jurisdictions, in as much as they are separate Civil Governments; and when it can be done, it is desirable that the spiritual jurisdiction

should be commensurate with the Civil. As regards South Australia; as there are no settlements of consequence yet formed on the western coast, it would be proper, I think, that the jurisdiction of the Bishop should extend along it, say with the same line of longitude which separates that Province from the Colony of N. S. Wales. This however, is a matter of inferior moment. It appears to me that an understanding might be had that whenever a new Province be carved out of that immense Continent, a new Bishopric might be established; and on this principle, Van Diemen's Land and South Australia might be erected into an Episcopal jurisdiction; and all those parts of the Continent not so distinguished might be deemed as belonging to the jurisdiction of N. S. Wales. On this principle Port Phillip would still belong to N. S. Wales, yet on this plan, N. S. Wales would be burdened to an immense extent: and a coadjutor or assistant might be deemed requisite, and for the purpose of carrying out our general principle, perhaps this would be preferable to the examining longitudes and latitudes in order to ascertain the extent of jurisdictions. So soon as a portion of the Continent is recognised as a Province, let a Bishop be appointed; thus South Australia and Van Diemen's Land at this moment require Bishops. When other Colonies are formed and receive their respective boundaries, let them in like manner be provided; in the meanwhile, the portions of the Continent not so divided off, are deemed to belong to the Vicariate Apostolic of New Holland, the central jurisdiction of which is fixed at Sydney, the principal town of the Continent.

"So far for the division and collocation. I come now to a most important part of the subject: Are the Bishops so appointed to be Bishops in Ordinary or to be Vicars Apostolic? My deliberate opinion is that they must be both. In the first place a Vicar Apostolic in all legal transactions may be subjected by reason of his anomalous position to very great difficulties and expenses consequent in proving his character and rights. Secondly, the people do not deem themselves as formed into an integral portion of the Church under a Vicariate government, and hence uneasiness and a ground of discontent. Thirdly, the Protestants take occasion to call in question the validity of episcopal jurisdiction, and to represent the Catholic Bishop as an intruder whose jurisdiction is properly elsewhere. Thus, Dr Broughton, the Anglican Bishop, represented me to the Governor as an alien—the Bishop of Hierocaesarea

in Lydia,—and that I ought not to be recognised and could not be recognised by His Excellency without a breach of the Statute. Fourthly, it is, therefore, of the utmost importance that the Holy See take first possession of the principal towns as seats of episcopal jurisdiction. The first possession gives an incalculable advantage; and in the minds of vast numbers, will form a plausible reason for continuing in schism in case that first possession be taken by the Bishops of the Anglican sect.

“That, however, the Bishop in ordinary should also be a Vicar Apostolic is to me equally evident. Discipline must be established, and much greater extent of power must be occasionally exercised than is usually exercised by Bishops in ordinary.

“I enclose a letter I have received from Dr Ullathorne on the subject. He goes on to a topic with which I do not intend to meddle; the sooner, however, the Hierarchy can take its proper form, the better. Were I to follow my own inclinations, I would prefer moving to Van Diemen’s Land, since the prisoners are sent there, and not to N. S. Wales. They gave me my vocation, and to their instruction I feel strongly attached. This, however, must be in the hands of Divine Providence. The great object is to have the increase of Bishops and the appointment of Episcopal Sees. The activity of the Protestants is daily on the increase. The Bishop of Jerusalem will be followed by a long train of Pastors like himself, without flocks, or with—no matter, there is money and work; but I am convinced that the effect whenever the man is the first in the field will be deleterious to Religion. They have an Act passed this last session for the express purpose; they have tens of thousands collected. We must exert ourselves, too. As for means of support, we have quite enough; more than Peter the Fisherman, and Paul the tent-maker. I should apologise for thus troubling you, but I know the pleasure you derive from contributing so materially to the glorious cause.—Believe me, Your obliged and affectionate friend,

✠ J. B. POLDING.”¹

Here we may quote from Cardinal Moran’s *History*,² but his Eminence gives no reference to the source of his information:

“From London Dr Polding forwarded two letters to

¹ *D. A.*, L 105.

² pp. 224-5.

Rome. One was a formal petition to the Holy See, praying that some of the Irish Christian Brothers would be sent to Australia. In the preamble to his petition he states that 'the chief obstacle to the success of the Australian Mission is the want of schools and of competent masters for the instruction of youth. Catholic Schools,' he says, 'are the more necessary on account of the awful depravity which for many years before my arrival prevailed throughout the Colony, and on account of the efforts by which the heretics, most bitter enemies of the Catholic faith, are endeavouring to draw our children to their schools. The Government is favourable to us in this matter, and indeed, if we had first-rate schools all the children in the towns at least would frequent them.' He adds, 'he has been informed that there are several among the Brothers most willing to proceed to Australia if permission were granted them; and that there are many young men in New South Wales ready to join their community if once a beginning were made.' In consequence of this petition a letter was forwarded from Propaganda to the Archbishop of Dublin requesting him to lay the matter before the Superior of the Christian Brothers, and, as a result, Dr Polding, on his return journey to Australia, had the consolation of being accompanied by three of those devoted Brothers.

"The other letter, bearing date the 21st of November, 1841, is addressed to the Cardinal Prefect of Propaganda. 'Since my departure from New Holland,' he thus writes, 'and my return to England, in order to make provision for the spiritual wants of those entrusted to my care, it has been my most special wish to proceed to the Apostolic See, to pay my loving and reverent homage to His Holiness. Many matters, however, relating to religion have hitherto detained me. I have travelled to various parts of England and Ireland in search of missionaries. Several priests have volunteered from Ireland. I have already sent five to New Holland. Four others are preparing for that mission, and there are six youths of great zeal and virtue who will accompany me on my return to pursue their studies in our seminary. Thus, through God's blessing, everything has succeeded well so far. There was one thing in particular which I asked from the Government, and I petitioned the Colonial Secretary on the matter. This was for a subsidy or aid in the work of converting the aborigines of New Holland. But my petition was in vain. In the Colony, however, my efforts in this direction were not altogether

without fruit ; but, nevertheless, on account of the urgency of the matter I must make an appeal to the charity of the faithful. When I have finished my work here, I hope to visit the Holy City as a pilgrim son from the most distant antipodes going to his father's house to devoutly celebrate the Christmas festival."

The Bishop's work in England was finished for the time being ; he made his way, therefore, to Rome, arriving there, according to the Roman correspondent of the *Catholic Magazine*¹ in good health on Christmas eve, accompanied by Father H. G. Gregory, O.S.B., both taking up their residence in the Benedictine Monastery of San Calisto in Trastevere. They were joined there on 11th January 1842, by the Right Rev. Dr Morris, Bishop of Troy, lately retired from the Mauritius, who, it will be remembered, had held jurisdiction over Australia and Van Diemen's Land before Bishop Polding's appointment as Vicar Apostolic of New Holland.

Once in Rome, the two Bishops began to throw themselves into the religious life of the Eternal City, and we learn from the *Catholic Magazine*² that Dr Polding pontificated at the First Vespers of the Epiphany at the College of the Propaganda ; and that he preached English sermons at the Gesù on Sunday 30th January and again on 13th February, while Dr Morris also preached there on Sunday 6th February.

Dr Polding's main purpose in visiting Rome, however, was neither to preach nor to pontificate, of which duties he might be considered to have had a surfeit in New South Wales, but to forward the subdivision of his Vicariate into a number of Sees. To this he addressed himself with vigour, interviewing the proper officials, such as the Secretary and the Cardinal Prefect of Propaganda, and interesting others, particularly the newly created Cardinal Acton, who might forward his schemes by their influence and good will. His efforts were not damped by undue

¹ February, 1842, p. 127.

² February, 1842, p. 127 ; March, 1842, p. 186.

delay, and on 17th February 1842, he was able to report fair progress to his cousin, Father Heptonstall, and could, moreover, state that his previous missionary labours had met with approval and recognition by the bestowal on him of the personal privilege of promotion to the rank of Assistant Bishop to the Papal Throne, thereby raising him to the rank of Roman Count.

"Convento di S. Calisto, Roma,
17th February 1842.

"MY DEAR HEPTONSTALL. . . . My affairs will come before Propaganda on the 28th inst., being the first Congregation. The proposed division will, I have no doubt, be acceded to readily: whether another feature in the plan will meet with approbation I have some doubt, namely, appointing Bishops in ordinary. However, several influential Cardinals are of opinion it ought to be done. I find Cardinal Acton exceedingly zealous to carry into effect the proposed plan in its fulness. Though he has no vote in the next Congregation, yet he can speak, and I think his judgment will have great weight. I have met with much kindness from the Secretary of Propaganda and from the Cardinal Prefect; they are both extremely amiable and desirous to do good. . . . I have received notice that I am to be promoted to the rank of Assistant Bishop to the Papal throne: so far, as Judge Dowling said about his knighthood, as it proves we stand well with the higher powers, it is a gratification. It confers, moreover, certain privileges, and raises the individual to the rank of Count. . . ."¹

Less than three weeks later he was able to assure the same correspondent that Dr Ullathorne's plan had been adopted, and that Australia would now have three bishops—one, himself, to be stationed at Sydney, another at Hobart Town, and the third at Adelaide, in South Australia. A tribute was paid to Dr Ullathorne's sagacity, though Dr Polding was its recipient: he says he was "complimented on the clear development of [the] plan, and the forethought it displayed." There then follows, in strict confidence, the announcement of the names of two of the priests selected for

¹ *D. A.*, L 130.

the new Sees: the Rev. Mr Willson, of Nottingham, for Hobart Town, and Dr Ullathorne for Adelaide, notwithstanding the insuperable reluctance he had previously shown to accepting a mitre. The selection of Dr Ullathorne, however, shows that Dr Polding felt he was destined by Providence to adorn the Episcopate; and with an insight, may be, into the future, he wrote: "I know of no individual in our Body so fit as Dr Ullathorne; and in the peculiar circumstances of England, I think he would be more efficient there than even in South Australia." How true those words were was proved four years later when Dr Ullathorne became an English Vicar Apostolic; and as he had been in the case of Australia, so too, in England, he was mainly instrumental in the creation of a canonically constituted Hierarchy. And in England he remained a notable figure for more than forty years, till he died on the feast of St Benedict, 1889, full of years and honour, the revered *doyen* of the English Episcopate: the Nestor of his Right Reverend brethren.

" Mon. S. Calisto [Rome],
7th March 1842.

"MY DEAR HEPTON . . . I have much pleasure in telling you that I have succeeded in the principal business I had here, and three Episcopal Sees will be erected in my jurisdiction—Sydney, Hobart Town, Adelaide. The Bishops of these will be Vicars Apostolic of their respective districts. The plan has not been sanctioned as yet by the Pope, though agreed upon in the Congregation of Monday 28th [Feb.] I have waited till now writing to you and Dr Ullathorne, for this approbation. It is said the Secretary of Propaganda did not see the Pope on Sunday, which is the occasion of the delay. However, I write now that you may see Lucas, the Editor of the *Tablet*, and request him to defer public mention of this for some time. Doubtlessly, from the reports now floating in Rome, some officious person or other will be the vehicle of such intelligence; and nothing annoys the authorities here so much as the premature publishing of their plans. Besides, it is better the miscreant bigots should not have their attention drawn to these matters over-soon. The Congregation was fuller than has been known for some time, and the business passed swimmingly. I was complimented on the

clear development of my plan, and the forethought it displayed.

"Who are the individuals chosen? In strictest confidence I tell you—for it may be necessary to tell some one. Mr Willson, of Nottingham, for Hobart Town, and Dr Ullathorne for Adelaide. Whether Dr Ullathorne will accept or not, I considered it due to his character, to his services, to his talents and piety to strongly recommend him. At the same time, as another Benedictine Bishop will be chosen so soon as Dr Mostyn's death, which is expected, creates a vacancy—(after myself—how we deceive ourselves!)—I know no individual in our Body so fit as Dr Ullathorne, and in the peculiar circumstances of England I think he would be more efficient there than even in South Australia. You will use this knowledge with your usual caution. . . . I received my Brief as Assistant Bishop, dated 15th February, and took my place on the 3rd Sunday of Lent. This, Lucas may insert if he likes. I was close to the Pope yesterday when he blessed the Golden Rose. I wish he would send it to our young Prince of Wales. . . ."¹

This letter will further serve to correct an historical error. It will be noticed that the priest selected for Hobart Town is designated with punctilious exactitude: "Mr Willson, of Nottingham." For many years it was, somehow, understood that Dr Willson became Bishop of Hobart Town only after that See had been offered to, and refused, by Dom Joseph Peter Wilson, then Prior of Downside. The details will be given elsewhere: here it may suffice to say that Dr Willson of Nottingham was the first approached; that so great an outcry was raised by Protestants as well as Catholics at the prospect of his removal that he was permitted by the Holy See to refuse the appointment; that then it was offered to Dom J. P. Wilson of Downside, who, on the advice of his religious superiors, declined it; whereupon the Holy See again summoned Dr Willson of Nottingham to accept the burthen, which he could no longer refuse to do. It may be seen from this and other letters that Cardinal Moran² has been equally led astray.

Meanwhile, another object of Dr Polding's visit *ad limina*

¹ *D. A.*, L 137.

² *History*, p. 225.

had to be fulfilled. A report on the condition of his Vicariate had to be made to the Cardinal Prefect of Propaganda. This report, in Italian, dated 12th March 1842, from the monastery of San Calisto in Trastevere, may here be given in a shortened form, in English, relying mostly on the version offered by Cardinal Moran.¹ The purely narrative part which in one form or another has already appeared may with advantage be omitted here, unless facts are adduced corroborative or elucidative of what has already been stated.

"The name of Rev. Mr Flynn," the Bishop says, "is held in veneration to this day for his zeal and piety. Before his departure he celebrated Mass in the house of a Catholic; and for the comfort of the poor people he left the Blessed Sacrament in that house, where the people came to pray and to implore God to have mercy on them and send pastors to console them in their affliction. At the end of two years, their prayers were heard in the arrival of two priests. The sacred species were found incorrupt. I may remark that the good man, Mr Davis, the owner of the house in which Mass was celebrated, is still living and has given the property on which that house stands for the erection of a church under the invocation of St Patrick." On the arrival of Fathers Conolly and Therry, "some idea of the jealousy of Protestantism may be formed from the regulations which the Governor deemed it necessary to lay down for the guidance of the Catholic clergy. Mass was to be said only at a specified place, after due notice of three days had been given to the local magistrate, and only on Sundays, Christmas Day and Good Friday, and at the same hour at which the Protestant service was held. Further, no Protestant was to be instructed or to be received into the Catholic Church. Needless to say, such regulations were indignantly rejected. . . . I have myself seen several excellent persons who, during their term of servitude, had to suffer imprisonment and the lash because they refused to assist at Protestant service on Sundays."

"Ever since the year 1820, the Rev. John Joseph Therry has upheld the Catholic cause with great zeal; and, although by some imprudent acts he unfortunately got into difficulties both with his flock and the Government, nevertheless, it cannot be questioned that his untiring devotedness in assisting the sick and in administering to the spiritual wants

¹ *History*, pp. 231 seqq.

of a widely-scattered people, has merited a grateful remembrance of his labours. He was for some years alone in the Colony. After a time Fathers Dowling and M^cEncroe joined the mission; and in 1833 the Very Rev. William Bernard Ullathorne arrived, with the title of Vicar-General, duly authorised by the Vicar Apostolic of the Mauritius, whose jurisdiction at the time included New Holland. Circumstanced as the vital interests of the Church then were, his arrival was most opportune. Under his prudent guidance dissensions were healed. His zeal quickened the clergy and produced excellent fruit among the faithful, and the ground was so prepared that on the arrival of the Vicar Apostolic in November, 1835, a great deal of good had already been accomplished, and the way was open for bringing the succours of religion to those who so earnestly desired them.

“It was also a most favourable circumstance that the British Government had appointed as Governor of the Colony a man of liberal views, the just and humane Sir Richard Bourke, an Irishman. His mind was free from those prejudices which too often make even educated Protestants look with distrust on the good that results from Catholic principles through the exertions of a zealous clergy. Full of compassion for the state of moral depravity to which New South Wales was reduced, and for the deplorable want of the ordinary means by which Providence usually applies a remedy to such a condition of things, this excellent man received the Vicar Apostolic with all possible attentions, and, so far as a prudent regard for the prejudices of the officials would allow, many of whom were fanatical in their hatred of the Catholics and their religion, he showed a readiness to co-operate in the various plans proposed by the Bishop for the improvement of the criminal population. One of the first matters that seemed to merit attention was to arrest the flood of depravity and impenitence that year by year was spreading more and more over the land. For a colony as large as Italy there were only one Bishop and five priests. The country was divided into immense districts, in each of which a priest was stationed, whilst the Bishop and one priest remained in Sydney to attend to Government correspondence, and to minister to the wants of the Catholic population. The ordinary duties in the city alone and its neighbourhood would have required at least three other priests. On Sunday each one celebrated two Masses, besides giving two or three instructions, and constantly attending the confessional.

"Every month, or at certain seasons of the year even more frequently, vessels arrive bringing convicts sentenced to transportation by the various tribunals of England, Ireland and Scotland. By far the greater number of convicts from Ireland are Catholics. It had been customary to leave those convicts on board the ships till such time as arrangements could be made for sending them to their various destinations throughout the Colony. Twelve or fourteen days were thus spent in idleness and sin. The Bishop deemed it a duty to represent to the Governor that this interval would be far more profitably employed were the men to be permitted to come ashore, and that by receiving instructions and availing themselves of the other means which religion offers, they might be prepared for their future lot, and that from such instructions great good would result. The Governor readily agreed to this suggestion and permitted all the convicts, whether Catholic or Protestant, to be assisted by their respective pastors, during a period of ten or twelve days. It may be mentioned that the Protestants made but little use of their concession, for the Protestant convicts were only twice visited by their ministers.

"We rejoiced at the favour that was accorded us. The labour of the Bishop and clergy was immensely increased, but it was comforting and consoling. These are precisely the occasions that cause rejoicing in heaven. The convicts were brought every morning to the church to assist at Mass. At the altar-steps the Bishop saw himself surrounded by men whom Providence had led through an immense tribulation to cleanse their souls in the Blood of the Lamb. He addressed them clothed as they were in convict garb, and from their very dress took occasion to induce them to acknowledge their sins and to approach the altar, where alone they could obtain consolation and succour. Who would not be moved at such a sight? The Father was addressing prodigal sons whose miseries had gone on increasing since they forsook their Father's house, and who were now driven by dire affliction to seek in the paternal home the shelter which could be found there alone. Who can wonder that a change ensued and that hearts hitherto hardened were melted to contrition. Tears streamed from those eyes that had been unmoved when bidding farewell to home and friends and native land. It was, indeed, the moment of Divine grace. They learned that through affliction God leads His elect to His kingdom. They became reconciled to their lot, and, seeing the hand of God in their

punishment, they resolved to endure their exile in such a manner as to correspond to His merciful designs in subjecting them to it. They were then divided into classes, according to their condition or the length of time since they had approached the Sacraments, and the students of the Seminary each took charge of a class to instruct them in preparation for the Sacraments. Convinced by experience that ignorance is the mother of crime, the instructions began with the simplest truths, as the existence of God, the immortality of the soul, etc. ; and it was wonderful to see with what zeal, patience, and endearing earnestness, Henry G. Gregory (at present the Bishop's secretary), Mr Kenny, and the other catechists, day after day, performed their laborious duties. At the same time the Bishop and assistant priest gave formal instructions and heard the confessions of the prisoners. The Retreat closed with a general Communion and those who had not as yet been confirmed, received the Sacrament of Confirmation. Most remarkable was the impression made on the minds of the faithful by the piety and edifying conduct of those prisoners. On one of the first of such ceremonies, I was interrupted whilst giving Holy Communion to some hundreds of prisoners by the moans and gestures of a person in the congregation, who, I feared was a maniac and might cause some disturbance. I desired him to keep quiet, and that after Mass he might come to speak to me. After Mass, whilst I was yet in the Sanctuary, he came to me, saying that he was a great sinner, that for thirty years he had kept away from the Sacraments, that Father Therry and other priests had remonstrated with him in vain, and that he had left the Church to avoid being disturbed by the Bishop and priests. What he had witnessed that morning, however, had made such an irresistible impression on him that he wished to return to Almighty God. He insisted on going to confession at once, and he still perseveres in his good dispositions.

"From the beginning of the year 1836 to 1841, eighteen thousand convicts were landed in New South Wales. The Sacred Congregation will be pleased to learn that all the Catholics among them without exception have had an opportunity of receiving instruction and approaching the Sacraments. In this way at least 7000 of these unhappy persons have passed ten days under the influence of religion, and by far the greater number of them have been induced to enter on a new life, and have come to reckon their transportation a blessing by reason of the salutary change thus produced in their hearts.

" These men became most active helps to aid us in our ministry, for, when they were scattered over the vast tracts of Australia in the various settlements to which they were assigned, they found others enduring their own unhappy lot, who for years had not seen a priest and in despair had abandoned every exercise of piety. In conversation with these, they spoke of their own happy change, and invited their companions by word and example to return to God. And their exhortations were not made in vain. When on our missionary excursions, word was sent round of our arrival at some fixed place, we found the prisoners located in that neighbourhood anxious to come to us; and the good conduct of those who had lately arrived induced their superintendents to permit them to avail themselves of our sacred ministry. We were consoled to find that very many, notwithstanding terrible difficulties, persevered in their good resolutions. We have often found, even after a year and more, that they still continued in the state of grace to which they had been restored. Mention may be made of one of the exercises of piety on which we particularly insisted. We recommended the convicts to prepare themselves for the Sacraments on the first Sunday of every month, even when far away from church and priest, precisely as if they had at hand an opportunity of approaching the Holy Sacraments. Each one withdrew apart, and after examining his conscience and acknowledging his sins, recalling to mind the advice given him before his departure from Sydney and renewing his contrition, considered what must have been his predominant failing during the preceding month, and imposing on himself some voluntary penance, frequently prepared himself to make a spiritual communion. Many other pious exercises were also recommended to them; and particularly devotion to the Blessed Virgin, who is in a special manner their mother, being the Refuge of Sinners and the Comforter of the Afflicted.

" Before the introduction of the system of preparing prisoners by retreat and instruction and the aid of the Sacraments, it was remarked that many of the newly-arrived convicts very quickly found their way into gaol. This was due at times to their folly or wickedness, but more frequently to their being made the dupes of more expert ruffians, who urged them to commit some robbery or to run away from their masters, and then seized the opportunity to betray them, and for that to secure some reward for themselves. We put our unfortunate penitents on their guard against

such artifices, and the prisons soon ceased to be filled with the new-comers. A general improvement in the character of the convicts throughout the Colony was observed; and it is a remarkable fact that, during three years after our arrival, among those sentenced to death there was not found one of those who had been prepared and instructed by us. The number of public executions was considerably lessened. In 1835—the year of our arrival—there were 22 sentenced to death, several of whom became converts whilst awaiting execution; the following year there were 12; the next year 7; and since then the number has gone on decreasing.

“The excellent Governor, Sir Richard Bourke, who had witnessed in Ireland the terrible effects of the factious spirit of the Anglican clergy, and their grasping at money, used every effort to prevent, if possible, the renewal of such evils in the important colony of New South Wales. When he arrived in Australia, he found that the clergy of the Anglican Church had obtained a grant of one-seventh part of all the land of the Colony, whilst they had received from the Government in the preceding seven years the enormous sum of £118,549, the whole population not being more than 90,000, of whom only about half belonged to their denomination. Besides this, Sir Richard Bourke's every day experience convinced him that it was not at the hands of such a clergy that he was to hope for the reformation of a depraved population. He at once resolved to apply some remedy. Although the grant of land above mentioned had been made and already acted upon, yet it had not received the final sanction of the King. Sir Richard, therefore, represented to the Secretary of State for the Colonies the impolicy of such a grant, which already had occasioned great discontent in the Colony, and, in fact, had engendered hatred against the Anglican clergy. In consequence of this representation, the grant was cancelled. At the same time Sir Richard pointed out to the Government that, as the colonists professed different forms of religion, it was only just that each of these forms should receive some aid. The English Government adopted his views and passed an Act in Council, by which provision was made for aiding the clergy of the Catholic, the Anglican, and the Presbyterian forms of belief. In this Act it was declared: (a) that, whensoever the private contributions, amounting to £300 or more, were devoted to the erection of a church, the Governor could issue a grant from the Colonial Treasury of an equal sum, not, however, to exceed £1000. (b) That whensoever

ever it could be shown that within a reasonable distance of the proposed church there was a corresponding population of 200 persons, the priest in charge would receive £150 per annum: and, should the said population reach 500, he was to receive £200 per annum,—the largest amount to which he could be entitled.

"The same Act required the appointment of Trustees, not less than three nor more than five in number, in whose names the church was to be vested. As this clause might lead to deplorable dissensions and scandals unless properly understood, the Bishop caused a form of declaration to be drawn up, to be publicly accepted and signed by each trustee when entering on his office. Its terms were as follows: 'I hereby declare, and promise to observe and maintain in every way, to the best of my knowledge and belief, the doctrine and discipline of the Holy Catholic Apostolic Roman Church, and in particular its discipline now established, or hereafter to be established, by the authority of the Right Rev. Bishop in the territory of New Holland and Van Diemen's Land. And, so long as I shall hold the office to which I have been appointed by the Right Rev. Bishop, I promise to discharge its duties to the best of my knowledge and belief, for the advancement of religion, the good of the Church, and the promotion of virtue; and, moreover, to consider diligently as to the best manner of advancing these great objects, and to do all in my power to promote them, in every declaration of my opinion made officially. And thus honourably and conscientiously to concur to the progress of religion in all the appointments, in the collection and expenditure of money, in the examination of accounts, and, in general, in discharging the said office honestly, honourably, and diligently, to the best of my ability and knowledge, for the well-being and prosperity of the Church, to the glory and honour of Almighty God.'

"Our latest effort was directed to securing a general system of education for the children of the Colony. The Governor was anxious to introduce the system adopted and approved for Ireland. But he was deterred by the prejudice and fanaticism displayed by the Anglican Bishop and his adherents. They used every means they could to inflame the public mind. They represented that this scheme was an attempt to undermine the Protestant interest. Meetings were held, at which our doctrines were misrepresented, and it was affirmed that not to put the Sacred Scriptures in the hands

of children as a schoolbook was to rob them of their most precious birthright, which is the right to read the Bible. Owing to this violent conduct, up to the present date, all our efforts to obtain a suitable system of education have failed. A good deal, however, has been done for our Catholic children. The Bishop's first care was for the orphans. These had hitherto been brought up in an establishment altogether in Protestant hands; and those children who had been baptised Catholics were nevertheless being educated as Protestants. A meeting was held in Sydney over which the Bishop presided, at which a strong remonstrance on this point was carried and was presented to the Legislative Council. It had the desired effect. The Council assigned £600 for the maintenance of Catholic orphans, although one of the members protested against this concession on the special plea that as the State was Protestant, all the children educated at the public expense should be Protestants. The grant was raised to £800 the following year, and subsequently to £1000. With this sum we support eighty orphans, pay the house rent for them, and defray all other expenses. I am happy to be able to add that the present Governor, Sir George Gipps, proposes to build a suitable institution for our orphan children. There is great need for such an institution, as the present house is small and in a ruinous condition. It was the only one we had been able to secure. Schools have been opened in several districts—in fact, in all parts of the Colony; yet, I regret to say, much result has not yet been obtained. On account of the low salaries we are alone able to pay, we cannot secure a sufficient number of efficient teachers for our schools, in which the children are taught the catechism, reading, and writing, and the rudiments of arithmetic.

“Constant vigilance is needed on the part of the Bishop to oppose the efforts made by the Anglican denomination to obtain predominance in the Colony. As the Anglican Bishop has a seat in the Council, enjoys a large salary and has access to abundant other sources of revenue, he exercises a great deal of influence. The better to maintain their supremacy, the Anglicans hold frequent meetings, and have organised a Committee comprising the leading persons in the Colony, for the distribution of books and tracts against the Catholic faith. The Catholic clergy are represented by them as aspiring and ambitious, and as wholly intent on making the Colony Catholic. These same representations were repeated in England by one of our Colonial Judges

named Burton. As a consequence the Protestant societies sent £6000 to New South Wales to aid the Anglican denomination. The same Judge published a lengthy work on the state of religion in New South Wales. It was considered necessary to reply to it, and the Rev. Dr Ullathorne, then Vicar-General, wrote an excellent refutation of it, which, for eloquence, accuracy, and learning, merits every praise.

"Your Eminence may form some idea of the jealousy with which Protestants look on all our doings, from the following fact. On the occasion of the Queen's birthday I went to pay my homage to her representative. As was natural, I presented myself, wearing my pectoral cross and ring, but without any other of the insignia of the Episcopal dignity. His Excellency received me with his usual courtesy. Dr Broughton, the Anglican Bishop, complained that this was a recognition of the Holy See, and a violation of the oath of office taken by the Governor; and he demanded that this complaint should be forwarded to the Secretary of State for the Colonies in England, who, in reply, intimated to Dr Broughton that there was no foundation whatever for his complaints.

"Another difficulty of a more serious nature subsequently arose. The present Governor, although a fair-minded man, nevertheless being somewhat overawed by the party to which I have referred, and influenced by its suggestions, requested me not to insist that the designation of 'Roman Catholic Church' should be inserted in the legal Acts that had reference to us, but that some other term should be employed. Several letters passed between us on this subject. In the last letter which I wrote to him immediately before leaving the Colony I intimated that no matter what the consequences might be, it was impossible for me to renounce that designation, nor would I on any account substitute another in its stead.

"An attempt has also been made to deprive us of a large room in Sydney, formerly a court-house, which we have used for several years as a school. It is, in fact, our principal school, having 300 children. The Protestant Bishop contends that we have no claim to it, and insists on its being handed over to him. We have resisted his claim hitherto, and the matter is at present before the Secretary for the Colonies.

"From 1835 to 1838 the burthen of the mission was borne by but few priests, the Bishop and five of the clergy ministering in a territory as extensive as all Italy. Our work was,

in consequence, very severe. Detained at times in the confessional till late on Saturday nights, we were obliged early on Sunday mornings to ride, perhaps, more than 30 miles to say Mass, preach, baptise, and discharge other duties, and then return by the same road to assist the sick and dying. There was no time for repose, but we were abundantly recompensed by the consolations of our ministry. Not a week passed without some signal conversion of sinners, whose return to God after straying away for 30 or 40 years appeared to be miraculous. The blessings of heaven were invoked upon us every day by the convicts, whose hardships were alleviated in manifold ways by the consolations of religion. New schools were opened, and in the course of a few months a general improvement was visible among our people. Every Sunday we saw an increase to our number of communicants. In the meantime we anxiously awaited a reinforcement of clergy for the work in the spiritual vineyard. The zeal of Father Gregory, who had accompanied me as catechist, seemed to justify me in using the special faculties granted by the Holy See, and I promoted him to Holy Orders before he had attained the canonical age. Father Bede Sumner was also ordained priest. Thus two were added to our ranks. On the other hand, we had the misfortune of losing the services of Father James Vincent Corcoran, of the Order of St Dominic, who died from the effects of being thrown from his gig on his way from Windsor to Sydney, where, since his arrival in the Colony, he had laboured with great zeal and success. In the beginning of 1836, we welcomed Fathers Brady and Gould. Six months later the Rev. Father Murphy arrived with some excellent young ecclesiastics, for the most part from Maynooth, five of whom were priests, and two preparing for ordination. With this reinforcement we were enabled to extend the sphere of our work, and to give a more regular form to the mission.

"At the close of 1838 the Vicar-General, Dr Ullathorne, brought two other priests, Father Geoghehan, O.S.F., and Father Butler, and three candidates for the priesthood. Great, indeed, was our joy on his return after labouring so hard and with such success to awaken an interest in our mission among the devoted and charitable people in England and Ireland, and after making known to the thoughtless, by means of his discourses and published pamphlets, the terrible evils of transportation. Great was our joy on welcoming him with a reinforcement of labourers. But we rejoiced more than all, in that our long-cherished and most earnest wishes

were at length realised. No words can describe our gratitude and delight of heart when we witnessed the arrival of the heroic Sisters of Charity, who gave a sublime proof of the zeal which religion can inspire, by forsaking country and friends, and above all, their religious companions, the spiritual kindred whom Christ had given them when they renounced the world; and by facing the dangers of the vast ocean, and putting up with all the inconveniences of a four months' journey, that they might aid us in bringing the Grace of God to the lowest, the most degraded, the most despised and most hardened class of their sex. The house which I had leased for them in Parramatta not being quite ready for their reception, they remained for some time in the Bishop's residence. After the lapse of three weeks they were able to enter on their missionary work, which was very soon blessed with the most consoling results. At Parramatta there is a large Factory, in which such convict women are detained, who, having been assigned servants, had been dismissed for various causes—for the most part, indeed, on account of their evil life; but sometimes, however, for not consenting to a criminal course. There are usually in this Factory from 1000 to 1200 women, of whom at least one-half are Catholics. Your Eminence will readily recognise how necessary it was to introduce into such a place the meek example and the edifying and consoling instructions of the Sisters of Charity. The Governor readily granted permission for the nuns to visit this abode of crime and grief as often as they deemed necessary. The officials, however, soon perceived that certain evil practices could not be continued under the eyes of these ladies; and the Protestant minister not only organised a committee of Protestant gentlemen to visit the convicts of that denomination; but, further, complained that the nuns were intent on proselytism, whilst the officials also complained that the nuns' visits interrupted the work of the convicts to the detriment of the public interest. It became necessary to resist these attacks; and Your Eminence will be pleased to learn that, after a prolonged and disgusting controversy, the Sisters were at length freed from annoyance or further difficulty in the pursuit of their charitable mission. It was proposed that during the Lent following on the arrival of the Sisters, all the Catholic inmates of the Factory should be prepared for the Sacraments. By far the greater number availed themselves of the opportunity. The Bishop, the Vicar-General, and two other priests attended in the Confessionals, and, as a result of these combined efforts, so happy a change was

visible in the conduct of the poor convicts, that the officials themselves were forced to admit and acknowledge the fact. Such of them as had not hitherto been confirmed, received that Sacrament. The edifying conduct and the assiduous devotedness of the Sisters moved many Protestants to ask instructions at their hands, so that every week some persons were led to the faith and to a holy life. Besides these duties in the Factory, where they visited twice every day, the Sisters attend the women's hospital, and also those who are sick in their own homes; they also preside over a large school and give religious instruction to such persons as may desire it. Our orphan school is also under their superintendence. Almighty God, in His goodness, has blessed them; and by inspiring some young ladies with a vocation to the religious life, has enabled them with their increased numbers to discharge all these duties. Four postulants have entered the Convent since the arrival of the Sisters, one of whom is a convert from Socinianism. A freehold house and garden have been purchased and presented to them. We are in a great measure indebted for this to the Association for the Propagation of the Faith, to which Society we cannot be too grateful.

"As regards the actual condition of the New South Wales mission, the immense territory is divided into districts, each of which is placed under the care of two priests, wherever such disposition is possible. This method of arrangement has many advantages. It is particularly useful in isolated and distant districts, where there is so much need of consolation, mutual counsel, and help. Moreover, in organising a mission, it is extremely desirable that the Divine Offices of the Church should be performed every Sunday in the chief centre of each district. Whilst one priest visits the outlying stations, the other remains at home. When one returns, the other proceeds to visit the various stations. Thus, that part of New Holland which constitutes the Colony of New South Wales, and which in extent is about 1400 miles in length, with a breadth varying from 100 to 300 miles, is divided into ten districts:—

"1. MELBOURNE, Port Phillip, is the most southern district.—The priests are Father Bonaventure Geoghehan, O.S.F., and Rev. Mr Ryan. A temporary church and a clergy house have been erected. A church under the invocation of St Francis will be begun as soon as a sum sufficient to justify the undertaking has been collected. This settlement was commenced only five years ago; it has already a

population of 10,000, of whom 4000 are Catholics. It is of immense extent, and the nearest priest is at Yass, 400 miles away. The school there is attended by a large number of scholars.

"2. **YASS AND GOULBURN.**—The priests are the Revv. Charles Lovat and Michael Magrath. This district contains vast plains, whereon are stations for the shepherds, so that the priests are always travelling about. Preparations have been made for the building of a church in each of the towns of Yass, Goulburn, and Bungonia.

"3. **BATHURST.**—Revv. John Reilly and Michael Keaveny. A church dedicated to St Michael has been erected there at a cost of £2000. Another church has been begun in the most populous part of the district, about thirty miles distant from the former. There are twenty-six stations in this district, where Mass is said at fixed dates. Everyone knows when the priest will arrive, and all the faithful in that neighbourhood assemble. They come from a distance of twenty or thirty miles to hear Mass and receive instruction. We do not allow any obstacle to prevent our being at a given station on the day appointed, and we are thus able to insist on the attendance of the people. There is nothing that so strikes the Protestants as the great distance the Catholics travel in order to assist at Mass, whilst they themselves reckon four or five miles too far to journey that they may listen to their minister, who, for his part, considers it a great hardship to have to leave his house in order to read the service.

"4. **MAITLAND, EAST and WEST.**—The priests are the Revv. Edmund Mahony and John Lynch. In West Maitland a temporary church has been erected, which in the future will serve as a school. The foundations of another church of stone, to be dedicated to St John the Baptist, have been laid. In East Maitland, the church of St Joseph is nearly completed. There are already two chapels in the district, besides the foundations of a third, and preparations are being made for commencing two more. There are sixteen fixed stations in the district, besides several other occasional ones. Two schools have been opened: but, in East and West Maitland the population is too scattered to allow of the opening of a school. Here, as in every other part of the Colony, several families have settled who have sufficient means to engage and pay teachers for their children.

"5. **THE TOWN OF NEWCASTLE**—is situated between Maitland and the sea. It is a small district attended to by the Rev. Mr Dowling, who is in infirm health. There are two hospitals,

as also barracks, a gaol, and a large stockade for convicts. A temporary chapel has been opened there.

"6. THE DISTRICT OF WINDSOR AND BRISBANE, (Brisbane Water).—The priests are the Revv. John Brady and Thomas Slattery. In this district, which is more populous than those already mentioned, there is the church of St Matthew, at Windsor, capable of holding 1200 worshippers, as also the church of St Gregory, while two others dedicated to St Joseph and Our Lady of Loretto are still in progress at Macdonald River. A fifth church has been commenced at Brisbane Water. The chapel of St Rose, on the Hawkesbury River, was opened by the Bishop for the celebration of Mass on the Feast of the Saint, in 1840; and another chapel has been begun about ten miles from Windsor. This district contains four schools, an orphan school, supported entirely by voluntary contributions, an hospital, and an asylum for the sick and aged. The Rev. Mr Brady was originally stationed in the island of Bourbon, and, on his return to Europe, proceeded to Rome. He joined our mission in 1838, and, by his zeal and piety has been a model to the younger clergy. He has carried on with singular success the work of reforming this hitherto depraved district—which work was commenced by the lamented Father Corcoran, whose death has already been referred to.

"7. CAMPBELLTOWN AND APPIN.—The priests are Father Goold, O.S.A., and Father Sumner, O.S.B. A church has been completed at Campbelltown, which was commenced before the Bishop's arrival. Another has been built at Appin under the title of the Immaculate Conception. The district has three schools.

"8. ILLAWARRA.—The priest is the Rev. John Rigney. Before the Bishop's arrival, a wooden church was begun at the principal settlement of Wollongong. A stone church under the invocation of St Francis Xavier is now being erected there. Chapels have been opened in various parts of the district, which also contains four schools and two convicts' stockades.

"9. PARRAMATTA, PENRITH, AND LIVERPOOL.—The priests are the Revv. Michael Brennan, John Fitzpatrick, and Richard Marum. It is an important district on account of its public institutions and large population. The church of St Patrick at Parramatta, a town of seven or eight thousand inhabitants, has been in use about three years. A church has been begun at Liverpool, and another at Penrith. In this district is a large Factory for the female convicts,

four hospitals, and several convicts' stockades. Eight schools have been opened, and are well attended. The principal house of the Sisters of Charity is at Parramatta.

"10. SYDNEY is the Bishop's residence; but his duties frequently require his presence in other parts of the Colony. The priests there stationed are the Revv. Francis Murphy, (the present Vicar-General), H. G. Gregory (absent), and Joseph Platt. Rev. Patrick Farrelly is president of the Seminary. At the present moment Sydney contains 40,000 inhabitants, of whom 14,000 profess the Catholic faith. The Cathedral Church is sufficiently large to hold 2000 persons, and is a solid building of dressed stone. It has this distinctive feature that the roof is lined with cedar wood, which is found in abundance in some parts of New Holland. Two schools, situated at opposite ends of the city, also serve as chapels. A second church of large dimensions has been commenced and will be under the invocation of St Patrick. On account of the high wages demanded by masons and carpenters (from 6s. to 8s. per day), we have not been able to make as much progress as we could wish. I expect, however, on my return, to find the interior of the building considerably advanced.

"The Seminary, where the clergy reside, is attached to St Mary's. The Bishop was particularly anxious to have a Seminary which, in course of years, would supply the mission with priests, and at the same time afford facilities for education to the wealthier classes. The Bishop brought four students with him to form a nucleus; but, on his arrival in Australia, he found other matters to engage his attention; and it was only in 1838, on the arrival of an additional supply of priests, that the Seminary was opened. Since that time classes have been regularly held, and the sons of respectable families have entered. We feel the want of teachers keenly; men able to devote their whole attention to teaching; and this has hitherto proved one of the most serious difficulties we have had to encounter. The people of New South Wales are eager beyond measure to give a sound education to their children, and I have no doubt that Protestants also would send their children to us if they were persuaded that our schools were better, or that our masters were of greater ability than those to be found in their own institutions. I earnestly recommend the Seminary to the favourable consideration of the Sacred Congregation. It contains at present four deacons, twenty boarders, and between 30 and 40 pupils. Three of its students have

already been ordained, and are at present on the mission. The four deacons will, we trust, be ready for ordination on the Bishop's return to Australia.

"There are in the city of Sydney six primary schools under the general direction of the Sisters of Charity, besides others under the management of private individuals. The children are regularly instructed in the Catechism, and three times each year, or more frequently, a large number make their first Communion with special solemnity. The Bishop, as a rule, performs the ceremony and gives an appropriate instruction. The ceremony produces almost invariably a great impression on the public, and is usually followed by the conversion of sinners hitherto hardened in vice; and the mild reproof of those innocent and fervent children brings their parents to the Sacraments, from which, perhaps, they may have absented themselves for years.

"Having thus set forth in detail the condition of the Australian Church, I may summarise as follows, the relative conditions as found in 1835 and 1841:—

"In 1835 there were the Vicar-General and two priests. Three churches were in course of erection. There were 10 schools. The number of communicants was 200.

"In 1841, there were the Bishop and 24 priests; a convent of Sisters of Charity; nine churches completed; six others in course of erection; some small chapels had been opened, and others were being completed. The total number of churches and chapels is 25. There is a Seminary with six ecclesiastics, 20 students, and 20 extern scholars. There are 31 schools. The number of those confirmed was 3150, and of communicants 23,130.

"It would be a pleasing duty to signalise those of the clergy to whom we owe this flourishing condition of the mission and who have laboured with special zeal to introduce among so depraved a class, the beauty of the holiness which is the ornament of the Catholic Church. Such a distinction, however, where all are deserving of praise, would be invidious. I will rather say that the health of some of the clergy has been considerably impaired by their exertions in discharging so faithfully their arduous duties. The Rev. Father Gregory has been obliged by medical orders to desist for a time from all the duties of the sacred ministry. The life of the Rev. Mr Lynch was despaired of at one time for the same cause; whilst the aged appearance of the Rev. Mr Brady, though he is, comparatively speaking, young, tells at once of the fatigues he has endured in his most useful career, and of his

promptness to consummate the sacrifice of his life at the altar of God.

"Having said thus much about the mission of New Holland entrusted to the care of the undersigned Vicar-Apostolic, it remains to give some idea of the condition of things in Norfolk Island. The Sacred Congregation will be pleased to learn that an improvement that is little less than miraculous has taken place in this Island. Its condition, as described by Dr Ullathorne in 1837, was such as to excite horror. The arrival of priests in 1838 enabled the Bishop to send two there, the Revv. John M^cEncroe and H. G. Gregory being selected for that arduous mission. Under their active zeal things soon began to improve. In the last letter which I received from the Rev. Mr M^cEncroe, he informs me that out of 800 or more Catholic convicts detained there, more than half had made their peace with God and now regularly approach the Sacraments, and that still happier fruits would result if there were more priests in the Island. Every day these unfortunate men assemble after their work to sing the praises of God and of His Immaculate Mother, and every day they receive a short instruction from their pastors, by whom they are visited and comforted at their work. A new system of management based upon religious principles has been introduced amongst them, which produces daily the happiest fruits. The same number of crimes are not now committed in so many months as used formerly to be perpetrated in as many days. The Governor in his reports to the Government acknowledges that he is greatly indebted for this improvement to the Catholic clergy, and that without their aid he could not have carried out those beneficent arrangements, to which I must add, the Protestant clergy are furiously opposed. A school has been opened for the children of the soldiers, and a large church has been built by the convicts, which has been placed under the invocation of St Vincent de Paul.

✠ JOHN BEDE POLDING,

of the English Benedictine Congregation,
Bishop of Sydney, Vicar-Apostolic of New Holland.

From the Monastery of San Calisto,
Rome, the 12th of March 1842."

It is true that many details of the information supplied in the above most interesting document have already come

before the reader ; but the value in their present connection is much enhanced—partly because they are embodied in an official report to the Holy See, partly because of the studious moderation of the language in which they are couched, and partly because they let us see how the Bishop himself viewed the progress of the work in Australia.

Owing, perhaps, to the effect produced at Rome by this report, Australian business now moved rapidly. A properly constituted Hierarchy, with territorial titles for the Sees, was established ; and Dr Polding was raised to the rank of Archbishop of Sydney. The date usually given is 10th April 1842 ; but writing on that very day to Father Heptonstall, Dr Polding says: "His Holiness was pleased to constitute me Archbishop *yesterday evening*."

In the letter referred to, further progress is reported : an opening had presented itself for the foundation of a Convent of Benedictine nuns in or near Sydney ; and the Bishop's desire to do something for the aborigines was in the way of fulfilment, as he had secured the services of five Italian Passionists, through whose zealous exertions he hoped to bring these savages under the sweet yoke of Christ and the Cross.

"Rome, 10th April 1842.

[*begins*] "Well, my dear Confrere, you are certainly a wizard. Just one hour before your letter reached me I waited on the Secretary of Propaganda according to appointment. He happened to be coming out of his room, so, *more suo*, having hugged and kissed me *quantum suff.*, he presented me to Dr Cullen and half-a-dozen others who were waiting to see him, as 'Bishop of Sydney,' yesterday ; and to-day, must I write the word ? if I never was 'arch' before, I am now. For good or for evil His Holiness was pleased to constitute me Archbishop yesterday evening.

"Bishop Willson's Bulls are in course of preparation. The letter of Bishop Walsh was just what one would expect, and served admirably to justify the recommendation given before by myself. Dr Ullathorne's will be commenced so soon as his answer comes to hand. We have been in daily expectation of hearing of Dr Mostyn's decease, and now Dr Baines appears to be in an alarming state. I still think

that Dr Ullathorne (*entre nous*) would do better for the proposed Benedictine Vicariate than any one else I am acquainted with. . . . I have every probability of being enabled to take over some Benedictine nuns. The case is this. A lady and her three daughters intend to accompany me for the purpose of taking to Religion. Two of the daughters wish to be Sisters of Charity, the mother and the other, Benedictines. Their property will be sufficient to take even and provide for themselves and four nuns at least. Now I wish much to have our own dear Sisters if I can procure them. Their objects will be to educate the better and the poorer classes if they can. Now my dear confrere, can you manage this in your own quiet way; (from our own Body, I despair), try Princethorpe. . . . I would not wish to try others until the experiment has been made. I think at Princethorpe you will succeed (but see, see that they are of the right sort—you understand). A Benedictine Sister here is most desirous of going, but I would prefer a filiation from our houses.

"Another thing I wish you to look about immediately is a ring of five or six bells for the Metropolitan Church of Sydney. . . . A monk of this Institute [Subiaco] accompanies me, and five Passionists for the Aborigines. Urge Burke and MacCarthy to be off. I shall write again to-morrow for leave to prolong my absence for six months, as my period expires next month. God bless you. . . .

✠ J. B. P., A.S."¹

[i.e., *Archbishop of Sydney.*]

The next intimate letter from Archbishop Polding, as he was now, to Father Heptonstall, records that a Doctor's hat had been bestowed on Father H. G. Gregory, that Dr Willson of Nottingham had declined the See of Hobart Town which would now probably fall to his namesake of Downside, and that as yet no word had arrived from Dr Ullathorne signifying his acceptance of the See of Adelaide, and that, hence, Australian affairs had received a temporary check.

"Mon. S. Calisto [Rome],

May 7th 1842.

". . . Father Gregory has been *Doctored* . . . Well, sorry

¹ *D. A.*, L 143.

I am to say, the people of Nottingham have succeeded in retaining their deservedly beloved Pastor. The case was referred to the Pope, and the Holy Father decided he was to remain. The Protestant magistrates did the business. The Bishop-elect of Adelaide has not written, or his letter has miscarried, so that except as regards the organisation of the Province, we are not advanced. The Holy See will select of course a successor to Mr Willson of Nottingham; and the probability is that his namesake of Downside will be the man. Thus, if Dr Ullathorne has not yet given his consent, and the English Benedictine Congregation thinks that Mr Wilson can be more easily spared than Dr Ullathorne, arrangements may be made to prevent the ruin which you apprehend is hanging over our dear Alma. I am of opinion that Dr Ullathorne would indeed be a great host in England just now. We are in very high esteem here; and his exertions in England in whatever situation he might be placed would tend to support our good name. I say this for no worldly praise, but simply because it is only by our usefulness we can bear down the opposition which is striving to crush the Regular bodies in England. Another Benedictine Bishop will be appointed in England, so soon as circumstances will permit. . . . I cannot receive the Pallium before June; no consistory in which alone it is given being held before.—Affly. yours,

✠ J. B. POLDING.”¹

Next day, Archbishop Polding wrote a letter to Cardinal Franzoni which was to have a far-reaching effect. It proposed the creation of a new See, a course which was in due time acceded to, and about which more will be heard at a subsequent stage. The matter was, unfortunately, taken out of Dr Polding's hands with untoward consequences; but the inception of the plan, as proved by this document, was due to the new Metropolitan of Australia.

(Translated from the original Italian)

“S. Calisto, Rome,
8th May 1842.

“YOUR EMINENCE,—The undersigned Archbishop-elect of Sydney, with the greatest respect, requests the attention of

¹ *D. A.*, L 149.

the Sacred Congregation of Propaganda to that portion of his Memorial, presented at the last General Congregation (held for the ecclesiastical organisation of New Holland or Australia), which has reference to Western Australia and its principal city of Perth.

"The undersigned proposed to the Sacred Congregation the expediency of erecting that portion of Australia into a distinct jurisdiction, and he reported at the same time that this Colony was small; and that, for the maintenance of the Bishop and clergy, there were no resources except what was received from the Association for the Propagation of the Faith. The undersigned deems it a duty to add the following particulars:—

"1st.—That, although the white population is small, the indigenous tribes are numerous.

"2nd.—That this portion of Australia is 2000 miles away from Sydney, and 800 miles from Adelaide, the nearest Episcopal residence.

"3rd.—That the undersigned has written to Lyons to inquire whether the funds of the Association would enable them to provide for the new Bishopric. He has not as yet received a formal reply; but he has seen in the published report of the Association that there was a hope to see four Vicariates erected in Australia, from which it may be inferred that it purposes to make provision for the Bishop of Perth and the Vicar Apostolic of Western Australia and his Mission.

"The undersigned has the honour to renew to his Eminence the expression of most profound veneration and respect, etc., etc.

✠ JOHN BEDE POLDING.

Archbishop-Elect of Sydney."¹

Dr Polding's letter of 7th May to Father Heptonstall was followed by a further one a few days later, giving fuller details about the steps and persons whereby he hoped to see his dreams of a Benedictine religious foundation both for men and women in Sydney realised, and of the use it would prove to be in furnishing education for the higher classes in the Antipodes; also that he had succeeded in securing the services of the Christian Brothers. He also

¹ Moran, *History*, p. 309.

"At my farewell audience with Gregory XVI, His Holiness told me how much the Archbishop of Sydney regretted that I could not be one of his suffragans, and gave a special blessing to my mission in England. At a later date I learned that Father Nicholson had advised Cardinal Franzoni to keep me in view for any vacancy in England; and this explains a letter that I received from His Eminence in the following year, in which he announced that a See had been constituted at Perth, in Western Australia, and offering me the appointment, adding, however, that if I was not inclined to accept it, he wished me to recommend some suitable person for that appointment. As that diocese was the most suitable for a mission to the blacks, I recommended Father Brady who had had a long experience in the Island of Bourbon among the negroes, was an excellent missionary, and had a great attraction for the aboriginal population. He was appointed. But later on the Archbishop called on the Spanish Benedictines to establish a mission to the blacks in that quarter. The Queen of Spain took an interest in the work, and sent them out in a frigate. One of them was appointed Bishop. The two Bishops did not pull well together, probably from want of sufficient defining of their respective jurisdictions, and Dr Brady retired. But the mission to the blacks has been a great success."

"Soon after, I was honoured with the visit of two distinguished prelates [at Coventry]. Archbishop Polding had appointed to meet Monseigneur de Forbin-Janson, a Prince in his own right as well as a Bishop, at my poor cottage, where I gave them the best hospitality I could As I found the Archbishop in difficulties as to whom to recommend for the Bishopric of Hobart Town, I took the opportunity strongly to recommend Father Willson, of Nottingham, to his attention, pointing out his remarkable qualities and his singular fitness for that penal settlement. He was consequently recommended to the Holy See, was appointed, and ultimately placed under obedience to accept the office. With Father Willson I was intimately acquainted. He had taken a great interest in the Australian Mission on my first visit to England in 1837 and 1838. I had often visited him, had seen his great influence, and the way in which he worked his mission. I paid him a visit whilst he was building the Cathedral of St Barnabas, and observed his skill in matters of business."¹

"Before Bishop Willson consented to be consecrated, it was

¹ *Autobiography*, p. 222.

arranged that the Archbishop of Sydney should meet him at my house, for the purpose of settling certain affairs, in which I was requested to arbitrate between them should it become needful. The principal point insisted upon was that Father Therry should be recalled from Hobart Town before the Bishop's arrival. This was agreed to, but unfortunately was not done, which occasioned the Bishop many and long troubles; for although Father Therry was a good man, he was not a man of business."¹

"The consecration of Bishop Willson took place at the Birmingham Cathedral, and, at the Bishop's request, I acted as his secretary, and read his Brief. After the rite was completed and I was assisting at his unvesting in the Sacristy, I said to him: 'Now that the mitre is on your head and not on mine, I have no objection to go out and help you.' He looked up at me and said: 'Are you in earnest?' I replied: 'As long as I am safe from the mitre, with leave of Superiors, I am indifferent where I am sent.' He said, 'I shall certainly write to your President-General.' About a week after, I received a letter from Dr Barber, then President-General, saying that he had received an application from Bishop Willson for my services, and asking my own mind on the subject. I replied that my sole object in leaving Australia was to avoid the office of Bishop, but that, exempt from that peril, I was completely indifferent as to where I was placed, subject to my Superior's approval. Dr Barber wrote, in reply, that he felt I might, with my experience of the Colonies be very useful to the new Bishop, that Coventry was now on a fair footing to go on, and that, if the Bishop renewed his application, he would feel it his duty to let me go with him. I then told Mother Margaret [Hallahan] that I expected to be summoned to return with Bishop Willson to Australia. Her reply was: 'No, you will not, the Blessed Virgin will take care of that.' Having her assembly of pious people for the Rosary that night, she sent messages through them to the houses of the Catholics, requesting them to watch during the whole of that night, and to pray especially for her intention. After that, I heard not a word more either from Dr Barber or from Bishop Willson. I did my best to assist him in his preparations, and bade him farewell, but not a word of explanation escaped from his lips."

Later, when in England to lay the condition of Norfolk

¹ *Ibid.*, p. 224.

Island before the Government, soon after Dr Ullathorne's consecration as Vicar-Apostolic of the Western District, the two were dining together, and then Dr Willson, as Dr Ullathorne relates, "told me that he was just going to write for me to Dr Barber, when he suddenly reflected: 'Why is this man here? He began the work in Australia, and ought to be there. There may be something wrong.' And knowing that I was intimate with Dr Gentili, he went over to Loughborough to consult him on the subject. They could neither of them explain the mystery, and the Doctor said: 'You had better not risk it.' 'But,' concluded the Bishop, 'I had not been in Sydney two days before I saw through the whole of what you must have gone through; and I only wonder that it did not kill you.'"¹

In connection with the above anecdote, it may be well to recall a further reference to these troubles, from Dr Ullathorne's *Memoir of Bishop Willson*.² At the latter's consecration, Bishop (afterwards Cardinal) Wiseman, who preached, said: "Day after day expect to meet disappointment of past promises, and anxiety for future results, and cheerless toil for the present moment." Dr Ullathorne commenting on these words, says: "Truly applicable to all who bear the Episcopal burthen, in the case of Bishop Willson these words were almost prophetic. He had not only to encounter great embarrassments for many years in the temporal affairs of his diocese, and that, solely owing to the neglect of certain engagements made to him before his consecration, to which the writer was a witness, and which were promised to be fulfilled before he reached the Colony, but he suffered a most wearing solicitude, etc. etc."

Another aspect of these new appointments may here be alluded to, since, in the days to come, it was to embitter the life of Archbishop Polding. This aspect is that of national feeling, growing stronger as the years passed, and hampering true progress in no slight measure. On 11th June 1842, Bishop T. J. Brown, O.S.B., wrote a long letter from his

¹ *Autobiography*, pp. 224-225.

² p. 35

residence at Chepstow to Dom. J. P. Wilson, Prior of Downside, strongly recommending him to refuse the See of Hobart Town. Then, in a postscript he added: "One consideration of importance I was near overlooking. The clergy and people in Australia are almost all Irish, having a strong national feeling. Dr Ullathorne, and I think Dr Polding, told me that the Australian Irish clergy, and their countrymen, including the Bishops in Ireland, were sore at being under an English Bishop and a Regular. Now, if this be the case, though Dr Polding preceded them almost all in the Colony, what will it be when new Bishops, foreigners as they may be termed, shall be appointed, and the resident clergy and even their nation of which the Irish are most jealous shall be overlooked. Let Dr Polding recommend Irishmen for Bishops, and more good will be done."¹

These may be words of worldly wisdom; but if such policy had always swayed the Holy See, the Church would have been poorer for the want of such great prelates as SS. Theodore and Anselm of Canterbury, or Gabriel Gifford, Archbishop of Rheims.

Reference to these matters, is, however, in the nature of anticipation of events, and we must return to what was taking place in Rome in 1842. Dr Ullathorne in the foregoing extracts from his *Autobiography* mentions the fact that the negotiations for the establishment of the Australian Hierarchy "had raised the reputation of the Archbishop [*i.e.* Dr Polding], and Pope Gregory XVI showed him a mark of confidence by sending him on a special commission to Malta."

Cardinal Moran² writes: "At this time some serious difficulties had arisen in the Church of Malta, and many friends of religion had urged the Holy See to appoint an English-speaking Bishop for that important British Colony. The Sacred Congregation of Propaganda, having formed a very high estimate of the zeal and prudence of Archbishop Polding, commissioned him to visit the island, and to report

¹ *D. A.*, L 161.

² *History*, p. 225.

on the relations of the Government to the Church, and in general of the condition of religion throughout the island. This kept the Archbishop much longer than he would have wished from returning to Australia, but he discharged the duties of his mission to Malta with such success as merited the approval of the authorities in the Holy City." Both Cardinal Moran and the "Memoir of Archbishop Polding" in the *Downside Review* (from which the Cardinal evidently copied his statement) err in suggesting that Dr Polding's appointment as Assistant at the Pontifical Throne and his elevation to the rank of Count of the Holy Roman Empire were rewards for his successful labours in Malta; the preceding correspondence shows that the bestowal of these favours was prior to his mission to that island. The only reward he received (or, doubtless, expected) for this delicate duty well performed was the expression of the approval of the Holy See. With that, he was well content, and set his face towards England, to make his immediate preparations for his return to his pastoral charge.

Here again we may quote from Cardinal Moran's pages,¹ where we read that "before proceeding to Rome, Dr Polding had called at the Colonial Office to make known the wishes of the Catholics of New South Wales that a Hierarchy would be granted to the Australian Church, and to inquire whether any opposition would be given by the Government to such an arrangement. The only reply which he received was characteristic: 'Do what you like, but don't come to us about it.' It was considered a matter of no small importance to have secured the acquiescence of the Government in this matter, the more particularly as the Australian Hierarchy was the first to be canonically erected in the British dominions since the era of the Reformation, and it was regarded as nowise improbable that the bigots of New South Wales would take occasion from it to stir up the popular prejudice against the Catholic Church."

The Cardinal proceeds to report, quoting textually from

¹ p. 226.

the "official court circular in the *Times*," an official visit to the Colonial Secretary of State, followed by a great banquet. This must have reached his Eminence secondhand, and without verification, for a careful search through the *Times* reveals no mention of the banquet, and the report of the meeting between Colonial Secretary and Archbishop is tucked away into a corner of a column.¹ The entire paragraph is as follows: "Religion in Australia.—On Friday² Lord Stanley in his official capacity as Secretary of State for the Colonies, gave audience, by appointment, at Knowsley Hall, to his Grace the Most Rev. Dr Polding, Archbishop of Sydney, New South Wales, and the Very Rev.—— (the name we have not heard), one of the Bishops of Canada. Both the Archbishop and the Right Rev. Prelate were attired in their full State robes, Canonical of the Catholic Church, and were most graciously received by the noble Lord. The Archbishop of Sydney is to sail about the 1st of November, in that fine new ship the *Templar*, in Prince's dock, and takes out with him more than 20 young priests for the Australian Mission. The Canadian Bishop will proceed by the next Halifax packet." We may infer, however, that the remaining portion of Cardinal Moran's quotation was in accordance with facts, namely, that "in the evening, the Earl of Derby gave a grand dinner to His Grace the Archbishop and the Very Rev. Bishop, to which all the leading nobility and gentry of the neighbouring counties had the honour of being invited."

One very important act had, however, to be fulfilled before he left England. Father Willson of Nottingham having at last given his reluctant consent to assume the mitre of Hobart Town, he was consecrated on 27th October 1842, by his future Metropolitan, Dr Polding. The ceremony took place in the fine newly-opened Cathedral Church of St Chad's in Birmingham, the Archbishop of Sydney being assisted by Bishops Walsh and Wareing, while Dr (afterwards

¹ *cf.* *Times* of 26 Oct. 1842, p. 5, col. 6 *ad calc.*

² *i.e.*, 21 Oct.

Cardinal) Wiseman preached from the appropriate text, "Go forth out of thy country and out of thy father's house, and come into the land which I shall show thee."¹

This newly created prelate had won golden opinions for himself from Protestant and Catholic alike in his own town of Nottingham: he was now to do the same at the other end of the earth. As Dr Ullathorne wrote of him after his death:

"Among the distinguished ecclesiastics whom England has produced in recent times there is one whose name is held in benediction at both extremities of the world, and whose memory ought not to be left to the shadows of a vanishing tradition. Robert William Willson, a man of singular humanity and benevolence, was the founder of the Catholic Church in Nottingham, the Episcopal founder of the Church in Tasmania, the effectual reformer of the management of deported criminals in our penal settlements; a most influential reformer of lunatic asylums and their management, as well in England as in Australia; and the man who through his influence with the Imperial and Colonial Governments, caused the breaking up of the horrible penal settlement in Norfolk Island. . . . No one could come into Father Willson's presence without being made sensible of his calm, dignified and self-possessed manners. Of middle stature and somewhat portly, he had led too active a life to become a ripe scholar; but he was a man of keen observation, unusual good sense, and great knowledge of human nature. His lower features were squarely set, and indicated strength of will; his mouth was firm, yet gentle in its lines; his grey eyes vivid under their strongly marked brows; but the imposing feature of his countenance was his brow. Square and well advanced above the eyes, the upper part presented an extraordinary development, which rose like a small, second brow upon the first. Herbert's portrait of him, at Oscott, presents a generally good likeness, but by placing the mitre on his head the artist has concealed this remarkable formation, and has thus deprived his features of their crowning expression. Spurzheim was lecturing on phrenology in the Town Hall of Nottingham when Father Willson came in, removing his hat as he entered. The celebrated phrenologist interrupted his lecture and asked: 'Who is that

¹ Gen. xii. 1.

gentleman? He has the largest development of benevolence that I ever saw on a human head,'"¹

Dr Ullathorne, as already stated, assisted at the consecration of his friend Dr Willson, but had escaped being consecrated with him to the other suffragan See of Adelaide. This See remained unfilled till after Dr Polding's arrival in Sydney.

Having concluded, as far as he could, all the business that had brought him to England, the Archbishop of Sydney at length embarked on the *Templar*, in the Mersey, on 2nd November 1842. From on board that sailing vessel of less than 600 tons register, he addressed the following letter to the Secretary of Propaganda.

"On board the ship *Templar*, Liverpool,
2nd November 1842.

"May it please your Excellency,—To-day, the Feast of the Holy Souls, I am, through the blessing of God, on board the sailing vessel called *Templar*, accompanied by my devoted missionaries. These are Rev. Dr Gregory and Father Garroni [O.S.B.], and four Passionist Fathers (all of whom with due respect kiss your hand); there are, besides, two other priests, five aspirants to the ecclesiastical or monastic state, two ecclesiastics and three Christian Brothers: we are in all 19, and all are in excellent health and spirits and full of courage.

"Before losing sight of land, I take the opportunity of some friends, who, after accompanying me thus far, are just now about to return to Liverpool, to say farewell to your Excellency with these hurried lines, which, though devoid of all ceremony, are nevertheless the most sincere expression of my veneration for your sacred person, and gratitude for your kindness to me.

"On last Friday I consecrated Monsignor Willson in the magnificent Cathedral of Birmingham. I was assisted by Monsignor Walsh, Vicar-Apostolic of the Central District, and by Monsignor Warcing, Vicar-Apostolic of the Eastern District, and there were also present three other Bishops, Monsignors Wiseman, Clancy, and de Forbin-Janson. The ceremony was most imposing and gave great edification also to the Protestants, as you may see by the public press.

¹ *Memoir of Bishop Willson*, pp. 1-18.

"I would wish to learn from you whether all the faculties which belong to a Vicar-Apostolic are set forth in detail in the Briefs of Monsignor Willson. If they be not so set forth, I would request you to have the matter arranged in such manner as you may deem best.

"I request you to communicate the above facts to his Eminence the Cardinal Prefect, whose sacred purple I reverently kiss, and also to His Holiness, at whose feet I humbly prostrate myself with my missionaries to implore through your Excellency his blessing for the happy completion of our journey.

"I must now conclude, as time runs short; and I have the honour to remain, etc., etc.,

✠ JOHN BEDE,
Archbishop of Sydney.

"P.S.—In regard to the three students, for whom his Eminence Cardinal Franzoni, always intent on the development and success of the missions of Australia, was pleased to grant a place in the illustrious College of Propaganda, I have left my instructions with the Procurator of our Benedictine Fathers in London, the Rev. Thomas Heptonstall, O.S.B., who will have the honour to write to you on the subject as soon as the students shall be in readiness."¹

Besides the names mentioned in the above letter of those accompanying the Bishop on his return to his diocese, the four Passionists from Rome were Fathers Vaccari, Snell, Pesciaroli and Lencioni; three ecclesiastics, Revv. Young, M'Carthy and Hallinan; six students, namely, Messrs Hanly, Dunne, M'Lennan, Smyth, Roach, and Murray; and the three Christian Brothers, BB. Carrol, Larkins and Scannell.

While we leave the Bishop and his party to their long four months of weary sailing, it will be appropriate, in order to round off our account of this period, to chronicle what was being done in Australia while Dr Polding was absent from his Vicariate. There is but little to rely upon, it is true; but the following stray notice in the *Catholic Magazine* for December 1841,² may serve the purpose of filling in a gap. It will show the relations between priest and people; the

¹ Moran, *History*, p. 310.

² pp. 764-6.

influence exercised by a zealous pastor in combating evil tendencies.

AUSTRALIA.

"*Sydney—St. Patrick's Society.—Catholic Institute.—Society for the Propagation of the Faith.*

[There is no need to quote from the formal business of the meetings of these societies. A good deal of money was collected at them.]

"*Wollombi.*—We were visited on Thursday, the 3rd inst, [June 1841], by our zealous clergyman, the Rev. Mr Lynch. His visits are regarded as messages of peace by the people, who for awhile forget the affairs of this lower world, and meet together imbued with the best of feelings. Mr Lynch leads nearly a continued life of travel, from one extreme of his charge to another; the zeal and piety that give impulses to such bodily and mental exertion must indeed be of the highest order. To him in a great measure must be ascribed the steady march of temperance in this district, and the consequent improvement in the domestic habits of the people. Formerly the prevalence of drunkenness prevented selection for remark; it was tolerated through habit, and, like all other vices, custom made it familiar; but now scorn points the finger at the solitary drunkard, and he brings upon himself the well merited contempt of the community. Our lock-up and court-house are nearly completed; they add much in the way of ornament to the township, and as a standing threat to evil-doers they may be useful, but happily for the credit of the district, a police case is of rare occurrence."—*Correspondent, Ibid.*, 12th June 1841.

Dr Polding, as stated in his report, had left the management of the affairs of his Vicariate during his absence in the capable hands of Father Francis Murphy, constituting him, for the purpose, his Vicar-General. It was only natural that he, too, should have reported on his charge from time to time; but these letters are not now forthcoming; if they exist at all they may possibly be found in the Archiepiscopal archives in Sydney; but it is more than probable that they perished in the destruction of St Mary's Cathedral, in 1865. The following extract from a business communication from Father F. Murphy to Father Heptonstall gives, however, a few particulars worth preserving.

"Sydney, 30th July 1842.

". . . . I would write again to the Bishop but I fear that he should not receive my letter. Should he be in England when this letter arrives, tell him that everything is very quiet and going on smoothly. St Patrick's will soon be roofed, Appin Church and Brisbane Water are ready also for roofing, and Liverpool Church has been solemnly dedicated a few weeks ago. Melbourne Church is also nearly finished. A salary of £200 per annum has been secured for the Rev. Mr Morgan, the priest at Abercrombie Place in Sydney"¹

Father Murphy, during the term of his control of the Vicariate, drew up some statistics about the state of the Australian mission bringing down our knowledge thereof to about the close of 1841, that is, a year after the departure of Dr Polding for Europe. That account was published in the *Dublin Catholic Directory* for 1842, and Cardinal Moran made use of it in the pages of his *History*.² So much information has already been given in the Report to Propaganda, and from other sources, that it is not necessary here to repeat the Vicar-General's statistics in full, but merely to extract such items as may be of special interest, or may supplement the former accounts in any way.

1.—The Cathedral district of Sydney contained the Cathedral, temporary chapels in Kent Street and Abercrombie Place, and churches were in course of erection at St Patrick's and Brisbane Water. The average attendance at Sunday Mass was 2550: while the number of monthly communicants was over 600. The three primary schools provided for 260 boys and 230 girls.

2.—In the Parramatta district were two churches: one at Parramatta, another building at Kissing Point. The Sunday attendance at Mass was about 450, and there were 235 monthly communicants.

3.—A new church was in course of erection at Liverpool, about 200 attended Mass.

4.—Campbelltown comprised besides the town with its church of St John, five stations, of which one was 40, another

¹ *D. A.*, L 172.

² pp. 229-230.

45 miles distant, 400 attended Mass, and there were 50 monthly communicants.

5.—Appin had a church in course of erection, 90 assisted at Mass, and there were 7 monthly communicants.

6.—Penrith had a population of 1000—presumably this refers to the Catholic population—with 30 monthly communicants.

7.—Windsor district had a new church: and there were the churches of St Gregory at Kurrajong and of St Rose near the upper branch of the Hawkesbury, while that of St Joseph, near Macdonald River was in progress, as also that of Loretto ten miles further away. About 600 attended Mass in Windsor, where there were 300 monthly communicants. There were also 250 monthly communicants at Kurrajong, and 80 at St Rose's. There were four schools: at Windsor, 100 children; at Macdonald River, 40; at Kurrajong, 40; and at Freeman's Reach, 34. The prisoners from Canada were stationed in this district, which also contained orphan-schools, a benevolent asylum, a hospital and a gaol.

8.—The Newcastle district had as yet only a temporary chapel, and there were 48 monthly communicants.

9.—East Maitland included Williams' River, 50 miles distant, Cooley Camp, 60 miles, and Dungog, 80 miles. Maitland was provided with a church, and the total number of Catholics was 600. About 450 assisted at Mass, and there were 30 monthly communicants.

10.—West Maitland embraced Patrick's Plains, Wollombi, Murrurundi and Muswellbrook. About 500 attended Mass at West Maitland, where there was only a temporary chapel; but the foundation of St John the Baptist's Church was laid. There were wooden churches at Black Creek and Paterson, and churches had been begun at Wollombi and Patrick's Plains. 30 attended at Mass at Luskintyre, 30 at Merton, and 120 at Muswellbrook. At West Maitland there were 40 monthly communicants and a few also in the other stations. There were two schools in West Maitland, another at Black Creek and a fourth at Paterson.

11.—The Bathurst district had as yet no church or school,

but churches were being erected at Hartley and Bathurst, and nearly every Catholic family had a tutor. There were some scattered families to the north and west at a distance of 350 miles from Bathurst: these were unavoidably very destitute of religious instruction, and could only at long intervals receive a visit from a priest. At Bathurst about 100 assisted at Mass, and there were 45 monthly communicants.

12.—Wollongong mission embraced the whole territory of the Illawarra. There were as yet only wooden chapels at Wollongong and Dapto, but the church of St Francis Xavier had been commenced at Wollongong. There were schools at Wollongong, Charcoal Creek, Dapto and Jamberoo.

13.—Goulburn was in charge of the Rev. Michael Magrath, who, in fulfilling his missionary duties, had to travel over five counties, comprising a territory of 10,000 square miles. Churches had been begun at Goulburn and Bungonia, and there were 102 monthly communicants.

14.—The Yass district was almost as extensive as Goulburn, and a church was about to be erected there.

15.—The Melbourne mission, as yet in its infancy, embraced the whole of the Port Phillip territory, including Geelong. There was as yet only a wooden chapel, but a church was in course of erection. The Catholic population was 1000, and of these about 700 assisted at Mass on Sundays, and there were 50 monthly communicants. There was also one school at Melbourne.

16.—Norfolk Island was in charge of the Very Rev. John M'Encroe and Rev. R. Walsh, who were assisted by Mr Harding as catechist. There was one chapel in the island, and there were about 2000 Catholic convicts, of whom 370 were monthly communicants.

17.—In Van Diemen's Land, the Very Rev. J. J. Therry was Vicar-General, and he was assisted by the Rev. J. A. Cotham, O.S.B., and the Rev. Mr Butler. There were churches at Richmond and Launceston. There was also the temporary church of Mount Carmel at Hobart Town, but a more stately sacred edifice was being erected there.

18.—South Australia was in charge of the Rev. Mr Benson. He resided in Adelaide, where a church had been begun.

Although no returns of attendance and monthly communicants are given for four out of the above 18 districts, and some of the other returns are incomplete, nevertheless the sum total of attendance at Sunday Mass is close on 9000, while there were something like 2150 monthly communicants. Such results speak volumes by themselves for the zeal and earnestness of the clergy who had so wrought on a dissolute and criminal population as to win them from vice to virtue within so short a period of time.

To this report may be added from the *Catholic Directory* for 1842,¹ the lists and statistics relating to Australia which were there given a place. Their inclusion in the English *Catholic Directory* seems the more surprising, as nothing similar for any of the other colonies was printed that year. The following year a shorter return for Australia appeared, as also for the Vicariates of Madras, Pondicherry, Bengal, Thibet and Hindoostan, and British Guiana.

The Return of 1842 is as follows:—

“CATHOLIC CLERGY, CHURCHES AND CHAPELS, IN AUSTRALIA.

Right Rev. Dr John Bede Polding (Bishop of Hiero-Cæsarea, and V.A. of New Holland and Van Diemen's Land.)
Very Rev. Francis Murphy, *Vicar-General*.

*Auxiliary Branches of the Catholic Institute and of the Society for the Propagation of the Faith, have been established at the places marked with **

*SYDNEY—Revs. Joseph Platt and P. Farelly; the Rev. Deacons Grant, Kenny, Dunphy, and Macgennis.

Besides the Cathedral Church, there are two temporary chapels. The foundation stone of St Patrick's Church, Charlotte Place, has been laid. The cost will be about £20,000. It is intended to build another church at the south end of the town, for which a site has been granted by Government.

*APPIN—Rev. Charles Sumner.

A church in course of erection.

¹ pp. 83-4.

BATHURST—Rev. John Reilly, *Dean*; Rev. M. Keaveny.
The church of Bathurst is now being erected. Messrs Reilly and Keaveny officiate at no less than 26 stations.

*CAMPBELLTOWN—Rev. J. Goold.
Mr Goold attends 5 stations monthly.

GOULBURN—Rev. Michael Magrath.
Church about to be erected.

*LIVERPOOL—Rev. Richard Marum (vacant in 1843: died.)
A church is in progress of erection. Mr Marum attends 11 stations.

*MAITLAND (East)—Rev. Edmund Mahony, who attends 6 stations, each once in six weeks.

*MAITLAND (West)—Rev. John T. Lynch.
A temporary chapel has been erected. The foundation stone of the church of St John the Baptist has been laid by the Bishop. There are wooden chapels at Black Creek and Paterson. The foundation of a church (St Michael's) at Wollombi has been laid.

MELBOURNE—Revs. P. B. Geoghehan and M. Ryan.
A church is being erected.

NEWCASTLE—Rev. C. V. Dowling.

NORFOLK ISLAND—Revs. John M Encroe and Richard Walsh.

PARRAMATTA—Rev. Michael Brennan.
There are 9 stations attached to this mission.

PENRITH—Rev. John Fitzpatrick.
A church is being erected. Mr F. officiates at 6 stations.

*WINDSOR—Rev. John Brady, *Dean*: Rev. Thomas Slattery.

In this district there are three churches and three chapels.
WOLLONGONG—Rev. John Rigney.

A church is being erected. There are two wooden chapels in this district.

YASS—Rev. Charles Lovat.
A church is about being commenced.

VAN DIEMEN'S LAND.

(1843) Right Rev. Dr. R. W. Willson, *Bishop of Hobart Town*.

*HOBART TOWN—(1843), Rt. Rev. Dr Willson, Very Rev. John J. Therry, *Vicar-General*.

*LAUNCESTON—Rev. Mr Cotham.

*RICHMOND—Rev. Mr Butler.

SOUTH AUSTRALIA

ADELAIDE—Rev. Mr Benson.

CHAPTER II

1843-1846.—DR POLDING'S SECOND PERIOD IN AUSTRALIA

THE sources of information as regards Dr Polding's movements after his return to Australia are to be sought and found in the journals of the period. Cardinal Moran has evidently availed himself of the files of Australian papers for his chronicle, although he does not mention the circumstance. It will be easiest, therefore, to follow him and to make this general acknowledgment of our indebtedness to his pages, our own references showing where we have supplemented his record by papers to which he had not had access.

Archbishop Polding reached Sydney on 9th March, 1843, after having been just over four months at sea on board the *Templar*. He was received with every mark of joy by the citizens of Sydney, Catholic and Protestant alike, and he was escorted processionally from the landing jetty to the Cathedral, where the Archbishop and the clergy knelt in prayer at the foot of the Altar while the choir chanted the *Gloria in Excelsis*, followed by the canticle *Benedicite* and the *Te Deum*. The Attorney-General then advanced to the Sanctuary rails, and, on behalf of the Catholics of Sydney, read an address of welcome, expressive of the joy of the community at having their chief pastor once more amongst them, and therein assured him of their love and dutiful submission; one sentence, moreover, told him that "in the augmented dignity which His Holiness has added to your station, we feel that a distinguished honour has been conferred upon the Roman Catholic people of New South Wales, who recognise in Your Grace their spiritual head and pastor."

The Archbishop's reply, emphasised by the deepest emotion, began with a prayer of thanksgiving; the following passages

may fitly be quoted. "I am unable to express fully the exceeding gratitude and heartfelt joy by which I am animated on being once more placed among you, with so many gratifying evidences of your prosperity around me, and I trust that your spiritual and temporal welfare will ever continue uninjured. You cannot but feel as deeply as I do the high honour which has been conferred upon this community by the sacred Head of the Church, as well as by the favourable reception with which I was honoured, as by the additional dignity which His Holiness has been pleased to bestow upon this infant branch of the Apostolic Church over which he presides. When I knelt at the feet of the Holy Father, I felt that you were all, in a manner, concentrated in my own person, and that the blessing which I then received applied equally to every member of my beloved congregation." He went on to praise the progress that had been made in his absence, and the peace and good will towards those of other creeds which had characterised their conduct during his absence of more than two years, and said in conclusion: "My utmost earnest thanks are due to the Vicar-General and clergy for the exertions which are sufficiently marked by the success with which they have been attended. I entreat you to go on as you have begun, with a strict regard to temperance, abstinence, and frequent reception of the Holy Sacraments, so that by your conduct you may become a model worthy of imitation by the different Churches of Christendom, and so that, through the blessings of God, a lustre may be shed over the religion you profess." Dr Polding took formal possession of his See on 20th March.

Dr Polding's return as *Archbishop of Sydney* was not allowed to pass unchallenged, for Dr Broughton, who had at a previous date made the ridiculous protest against Dr Polding's attending a Levee displaying his pectoral Cross and Episcopal ring, now again "thought it was his duty to make a public and solemn protest against the assumption of this title"¹ of Archbishop of Sydney. This he delivered, standing

¹ *Dictionary of Nat. Biogr.*

before a Notary Public in the vestry of St James's Church in the presence of several of his clergy, who had been specially invited to attend.¹ This precious document is worth preserving as a sample of bigotry, ignorance, and warrantless assumption.

"In the Name of God. Amen. We, William Grant,"—so runs the pompous declamation—"By Divine permission, Bishop and Ordinary Pastor of Australia, do protest publicly and explicitly, on behalf of ourselves and our successors, Bishops of Australia, and on behalf of the clergy and all the faithful of the same Church and Diocese, and also on behalf of William, by Divine Providence Lord Archbishop of Canterbury, Primate of all England and Metropolitan, and his successors, that the Bishop of Rome has not any right or authority, according to the laws of God and the canonical order of the Church, to institute any Episcopal or Archiepiscopal See or Sees within the limits of the Diocese of Australia and Province of Canterbury aforesaid. And we do hereby publicly, and explicitly, and deliberately protest against, dissent from, and contradict any and every act of Episcopal or Metropolitan authority done or to be done, at any time or by any person whatever, by virtue of any right or title derived from any assumed jurisdiction, power, superiority, pre-eminence, or authority of the said Bishop of Rome, enabling him to institute any Episcopal See or Sees, within the Diocese and Province hereinbefore named."

Six clergymen set their hands and seals to the statement that the said Bishop "personally attending and assisting at the celebration of divine service on the festival [of the Annunciation of the Blessed Virgin Mary], at the conclusion of the Nicene Creed, standing at the north side of the altar or communion table of the said Church [of St James], holding in his hands a certain parchment schedule, did read therefrom in our presence, and in the sight and hearing of

¹ *cf.* Broughton, *Letter to N. Wiseman*, etc. London 1852, pp. 35 seqq.

the congregation, all that Protest hereinbefore set forth, without any addition or diminution whatsoever."

Notwithstanding all this farcical legal verbiage, however, it may be of interest to put on record some of the reasons which induced Dr Broughton to act as he did. In an address before the *Society for the Propagation of the Gospel*, after bewailing "'Romish tendencies,' and perversions, though 'very few'—in fact 'two instances only,'" he proceeded to deal with the incident of interest to us. After characterising Dr Polding's elevation to the rank of Archbishop of Sydney as 'an act of invasion and intrusion on the part of the Church of Rome,' he says he protested as a precedent. He then proceeded to formulate the following extraordinary concept of validity of 'schismatical' ordination. "My protest contained," he said, "a denial of the validity of any acts to be done by the prelates so introduced into my diocese. It had reference in particular to the case of ordination, because I foresaw that difficulties might arise upon the question how far such ordinations might be counted valid if no objection were raised against them. My firm persuasion being, that as they were solemnised by a bishop in a state of schism, they were according to every ecclesiastical principle, utterly null and void; in the event of any of these ministers so ordained ceasing to hold the errors of Rome, and coming to me for admission into the Christian ministry on the ground of a previous ordination, it would be my duty, as a guardian of the rights of the Church, to say that his ordination was null and void."¹

The Catholics could afford to treat such vapourings with contempt: the Australian world at large showed amused indifference, and the Anglican Bishop only succeeded in making himself supremely ridiculous.

It need hardly be said that though in a sense

"Never was heard such a terrible curse!
But what gave rise To no little surprise
Nobody seem'd one penny the worse!"

¹ Benj. Harrison, *Memoir of Bishop Broughton*, prefacing an edition of the Bishop's Sermons, London, 1857, pp. xxix-xxx.

The Archbishop being home in time for the ceremonies of Holy Week these were carried out with special pomp and solemnity at the Cathedral, he presiding at the various functions, and being assisted by no less than 24 priests and ecclesiastical students. The *Chronicle* recorded as follows: "We have witnessed the celebration of the Holy Week in several Cathedrals of the old world, and we do not hesitate to assert that the divine service was as well and as impressively conducted in St Mary's as in many of the first churches in Europe. The attendants at the altar were typical of the Catholicity of the Church. England, Ireland, Scotland, France, Belgium, Switzerland, and Italy supplied their respective quota of clerical assistants around the Sanctuary. The weather was most propitious; the attendance, reverence, and piety of the people were most edifying."

On Low Sunday, 23rd April, a circular by the Archbishop, warning his people against dangerous literature was read in the churches. It ran as follows:—

"John Bede, by the Grace of God and of the Holy Apostolic See, Archbishop of Sydney and Vicar-Apostolic of New Holland.

"Placed in the Church of God to watch over the spiritual welfare of her children, and having to render an account of their souls, we are impelled by a strict sense of duty to sanction and to strengthen, as far as in us lies, the expressed judgment of the civil power on a subject of the greatest importance in a moral point of view. You are aware, dearly beloved, that the legal authorities have entitled themselves to our gratitude by the decided opposition they have made to the inundation of immoral publications with which the Colony was threatened. They have denounced, after due examination, certain publications as destructive to good order, as tending directly to the corruption of the mind and heart; in a word, as utterly unfit for perusal. The purpose of the persons who edit these publications is to obtain money by means necessarily destructive of the morals of the community. Our object in now addressing you is to invite you to abstain from the purchase of them. We exhort you thus to set a good example to the Colony at large, an example which, if universally followed, will prevent effectually the continuance or repetition of this most dreadful evil; for, so

these great men felt that if permanent good was to be effected, the mission must be worked on co-operative rather than on individualistic lines; that for that purpose men vowed to obedience and to poverty were more likely to prove useful than men who might be more easily led away by love of money. Indeed, Dr Polding's correspondence shows that this failing was a serious drawback, in the years to come, upon the effectiveness of the work of his clergy.

While he was in Rome, the Archbishop had discussed this question with the officials at Propaganda, and, as a result he obtained a Rescript from the Holy See recognising St Mary's, Sydney, as a Monastic Cathedral with a Benedictine Monastery annexed thereto, ensuring thereby the regular recitation of the Divine Office in choir at the canonical hours. As Cardinal Moran puts it: "On his arrival in Sydney, the Archbishop had this Rescript publicly read; an exhortation to the faithful to avail of all the advantages that would thus be afforded them by the constant and uniform devotions at St Mary's, followed; the *Te Deum* was sung; some postulants received the Benedictine habit; the various appointments for choir and monastery were made; the Archbishop himself intoned the Matins, and then a beginning of regular life was made."

Very shortly after writing to Father Therry, on 18th May, the active Archbishop left Sydney to commence one of his lengthy missionary tours, and, little more than a month later he was writing to Father Heptonstall from Moreton Bay, 500 miles N. of Sydney. Therein we see his solicitude for the realisation of his plan for regular missionaries to work his diocese, and his suggestions for recruiting their ranks. Some of his troubles are hinted at, and the inaptitude of foreigners—specifically the Italian Passionists who had accompanied him from Europe—for mission work such as had to be done in Australia, is pointed out. The story of their labours is told in Chapter XI of Cardinal Moran's *History*, and further reference to it will be made later.

"Moreton Bay, Brisbane, 500 miles N. of Sydney.

9th June 1843.

WELL, MY DEAR HEPTON,—what has become of luggage, bells, baggage, and the etc. etc.? I fear all has gone to the bottom. It is scarcely credible that they are not; and now I regret I did not tell you to insure at least the bells. What has become of the money I expected to be remitted and of which I am in the greatest want? With £10,000 I could purchase half of Sydney. This may be exaggerated, but things are really in a frightful state. The *Chronicle* is on its last legs. One of the principal proprietors has failed, and I fear it must go. The quarrel between Duncan and the owners ended in the former being thrust out of the Editorship—a bad thing for both parties—the paper, since, has been very indifferently conducted.

"Here I am, looking after my people in these distant regions, many of whom have not seen a priest for twenty years. Gregory has just joined me, and after I have settled the Passionists in their mission, we proceed on a visitation tour through the stations for nearly 500 miles before we return to Sydney. I write by this post a long letter to Ullathorne who will probably communicate with you on the subject; you will of course pay whatever expenses may be incurred on account of the mission. I want to have a regular supply of Benedictine Missioners for the aboriginal and Colonial service. I hope the two have long since been dispatched for Einsiedeln. The Government have allowed me for two years a place which with small expense may be changed into an excellent monastery, with the understanding that, on application, leave will be continued as long as the place is used for missionary purposes. This I mean to be our second establishment. It is on a headland overlooking a beautiful bay, 40 miles from the nearest white men except the Pilot and his crew, 10 miles away. I have distributed slight dresses amongst them, selecting the principal warrior amongst them as Chief, and giving him and his wife a distinguishing dress. Before, they were all as Adam and Eve before fig leaves came in fashion. Don't be shocked. It is fact. Some of them speak English a little. I fear our Italian friends will be but bunglers. Except Snell none seem to have an aptitude for languages. They cannot express themselves in English even now, for the commonest purpose. However, we shall see. I am determined to procure if I can our own people. I think from St Patrick's or from Somers Town a supply of likely subjects might be obtained; but it should be well under-

stood that they are to enter the religious state. The more I see of mission life, ours at least, the more convinced I am of this. I have dismissed Mr P. from the mission. I was in hopes he would go quietly home; but he is now looking for a situation in a mercantile house in Sydney. Mr H. I have also dismissed, not for any positive crime, but he is not fit for this mission. I shall probably find it necessary to dismiss a third. Poor P. is mad occasionally, and has caused great scandal. My absence has not been of service to the mission. Mr Murphy has been too lenient. Mr B. has become very queer piously. . . . I shall write a long letter to the Propaganda when I return to Sydney; in the meanwhile, just write to say so. Gregory has purchased Ullathorne's books. Mr Duncan valued them at £140, which sum of course you will have the goodness to pay.¹ Remit to me what you can. I suspect the Passionists after a time will endeavour to open a communication with the Prop. de la Foi. This I will not permit. They are really more ignorant of the world and more contracted in their notions than I could have supposed possible. Adieu. We must pack up and off. We carry a blanket each for the bush, a pair of pistols for show, Altar things, etc. etc. Snell has detained my oil stocks, so that I am obliged to send back to the Island; they have oil-stocks of their own. God bless you. Write soon.

Ever as heretofore,

✠ J. B. POLDING, Abp. Sydney."²

When Dr Polding left Sydney for Moreton Bay, he was accompanied by one of the Passionist Fathers, Father Snell, and a short while after was followed by Dr Gregory and the other Passionists, and at the date of the Archbishop's letter had rejoined him. Cardinal Moran tells us that "on this occasion," the Archbishop, "visited several of the native tribes and applied himself to learn their language. On the

¹ "I had left a considerable library in Sydney; this, I thought, ought not to be removed from a country where books of that valuable kind were scarce. I therefore proposed to the Archbishop of Sydney to leave them there on condition of receiving £150 to buy a set of the Fathers. But the sum went to the building account" [*i.e.*, of Coventry Church]. Dr Ullathorne's *Autobiography*, p. 227.

² *D. A.*, L 244.

11th June 1843, he addressed a letter to Cardinal Acton in Rome, dated from 'The Moorangeri tribe, 600 miles to the North of Sydney.' Some interesting extracts from a letter of the Archbishop, addressed from Brisbane to Very Rev. Dr Murphy, Vicar-General, were read at a meeting of St Patrick's Society in Sydney, on Sunday the 2nd of July 1843. 'I passed upwards of a week at Dunwich,' (he wrote) 'and made considerable progress in the forming of a vocabulary. I saw something of the manners and turn of mind of the natives. I had a school of the children, who seem to be quite as apt as other children, but more giddy. I entertain great hope that good may be done. After trying very hard to find out if they had a word corresponding with the word *soul*, and having made them, in some manner understand that one Supreme Being made all things, and inquired what became of them after death, one of the most intelligent amongst them said with great apparent sincerity; 'We know nothing of these things, but by and by, when you learn our language, you will teach us and we will believe you,' and they all joined in this. The German Mission I have visited. It has done little good and it is not likely to do more. The children are taught in English; and it was lamentably ludicrous to see so much good pains as Mr Smith evinced, to make those little creatures answer precisely as parrots might. The blacks have taken a prejudice against them. They call their house, a house of hunger, because they get nothing. Dunwich is in a state of great ruin. It is large, containing much capability if we had money. There is a detached building which the blacks call their own; in this they sleep; this I intend for their school and dwelling, when they choose. Then there are four rooms consecutive, in another building, enclosed and adjoining a large store, 56 feet by 30 feet; this I propose to be their Church Though they know nothing of religion, yet having faith that the Cross will do no harm, I have taught them to make it on themselves; and, going through the bush towards their camp on the day before my departure, I found that they had cut out the form of it on the bark of a tree. . . . We arrived on

the Feast of the Blessed Virgin, *Auxilium Christianorum*, 24th May. The first Mass celebrated was on the Feast of the Ascension [25th of May], the Gospel of which is so appropriate.”

On his return to Sydney towards the end of July, the Archbishop gave the members of St Patrick's Society some further details about these blacks, gathered while he dwelt in their midst.

“Through the kindness of his Excellency the Governor,” he said, “a place had been assigned to the missionaries where they could come in contact with different tribes and be enabled to learn their language, customs, and manners. From what he had observed of the native character, he entertained an opinion that a great deal of good might be accomplished. What had been said regarding the absence of intellectual faculties, the want of natural sensibility, and other social qualifications he could say, from his own experience, was incorrect. He considered that they possessed a very considerable degree of natural intellect, and no people could possess finer feelings of sensibility. They certainly ranked low in a social point of view, and he must acknowledge, with respect to religion, that they did not appear to entertain an idea of any kind of worship. He had been informed that they practised a secret kind of worship in a sort of free-masonry way. The only religious custom, if it may be so called, that they practised, was a sort of sacrifice offered to the ocean or to some of its briny inhabitants. Soon after a little girl is born, a string is fastened round her little finger above the second joint. This is kept on until, by the stoppage of the circulation, the part dies and drops off. It is then thrown into the sea as a propitiation to some fish, most probably the dolphin or porpoise, as the latter they imagine to be their great friend because it drives the fish to the shore. The natives have some idea of a future state. The comet which they all had lately observed was seen by the natives. Some of the white men told them that it was a great fire which Queen Victoria had lit up in the heavens, but this they gave no credit to. The tribes near Brisbane town have a custom, when any person dies, of carrying the body to the grave where they deposit with the body the fire-stick and spear of the deceased; they then, having buried him carefully, remove every mark or footprint lest any person should press upon them and disturb them. They watch night

after night at the grave until they behold a star shoot; upon this sign they conclude that the chief immediately gets up from his grave and departs with his firestick. A chief had died a short time before the appearance of the comet, and they concluded that it was an indication of their chief's resurrection; but they were puzzled when it appeared so many nights in succession and could not account for the phenomenon. At Stradbroke they were very much attached to their children; it was with a considerable degree of reluctance that they permitted their children to accompany him on his return to Sydney. One of the little boys was an orphan; he had no difficulty in persuading him; another was the son of a chief who had also brought a young girl whose mother made it a particular request that he would not permit her daughter to go to the bush, but take her under his immediate care. The little girl cried most bitterly on leaving her house, but afterwards became quite happy and contented. She was a very kind, affectionate and interesting child. He had placed her under the Sisters of Charity. When he parted with her at Parramatta for the first time, she manifested the greatest grief. The second time, upon his departure, she had followed him and could not be discovered anywhere; she was at length heard crying and found sitting upon the gatepost weeping most bitterly. She was, however so amused with the idea of those who went to seek her not having discovered her for so long a time, that she burst into a hearty fit of laughter and merriment. The natives possess a considerable taste for music. The last time he went to Parramatta, and he went there once a week, a little native girl sang most delightfully, and with much feeling, 'Jesus, the only thought of Thee.' By means of music he thought that much good might be effected."¹

On the 19th of October 1843, Dr Polding wrote to the Archbishop of Dublin, giving him some account both of the progress over which he could rejoice, and of the troubles and anxieties which he had to deplore. The letter is of interest, moreover, since it develops the writer's ideas as to the methods he relied upon to secure success, and it adds point to what he had written to Father Heptonstall in June. He hoped, in fact, to make his diocese a 'religious' one, all

¹ Moran, *History*, pp. 409-411.

its members to be bound to their Bishop by even stricter ties than are usually to be met with in 'secular' dioceses.

"Sydney, 19th October 1843.

"Our mission, blessed be God, is prospering. I ordained seven excellent young men recently, whose co-operation will be, I trust, of the greatest service. On the other hand I have to deplore the bad conduct of three whom I have been obliged to suspend, none of whom are from your Lordship's Diocese. My residence has become a monastery. I gave the habit of the Benedictine Order to five on the 24th of August: and we have at present eight postulants, the latter chiefly for the lay state. My desire is to establish two priests and a lay brother in each mission. After much consideration, it is the best plan, I feel assured, to guard against the dangers of our calling. Of course the Archbishop will be always the principal Superior. Thus the grievous inconveniences which have sometimes occurred from the meeting of two orders of clergy will be avoided. I am delighted to find the establishment of Drumcondra progressing so gloriously. In this, I hope the young men destined for my mission will receive the first part of their education. In order to fix them permanently in the place of their vocation, I think it will be desirable that they should come to me to receive their Orders and to take the religious habit. May I pray your Grace to present my most affectionate remembrance to Drs Meyler, Yore, and O'Connell, and to Mr Hand. Our Sisters are very well and very happy. Mr Heptonstall has made a mistake respecting the transmission of money, which I have asked him to rectify.

"With deep veneration, I have the honour to be, my dear Lord,—Your Grace's most humble brother,

✠ J. B. POLDING.
Archbishop of Sydney."¹

Two days later, Archbishop Polding, in writing to Father Heptonstall, speaks humorously of the pretensions of his prospective bell-ringers; of the rising towers to carry the bells so anxiously awaited from England; refers to his desire to find suitable recruits for his monastic establishment from the schools of Somers Town, as expressed in a

¹ Moran, *History*, p. 311.

former letter; but principally, records a new missionary venture—the opening of work in Western Australia, a task he intrusted to Father Brady who was accompanied by Father John Joostens, and a catechist named Patrick O'Reilly. Father Brady's selection for this pioneer work was due to his special predilection for the blacks, and his experience in dealing with them.

[Oct. 23 1843.]

“. . . Mr Brady has gone as V.G. to Swan River, with a Belgian priest. They have arrived at Adelaide where they mean to stay for a time . . . Our temporary Tower is rising: it will be 16 feet square: walls 2 ft. 6 in. thick throughout: double thickness in buttresses. At twenty five having the Bells: and rest of wood: altogether about 55 feet. £140 already subscribed and paid. We have six old ringers, who talk mighty big—all Protestants of course. I want you to send me a Treatise on Bell-ringing which one of the said gents calls “Campanology.” Hem,—Campanology,—remember; so let the Boy Austin commence a trot through the Row and elsewhere until he find it. Now send it without any delay, for it is wanted much. The first Peal is to be at midnight, Christmas. If your neighbour opposite can let you have the rules of his Belfry, we might profit of the wisdom they contain. There are rules, however, copies of which may be easily procured. I wish you to send me *Punch* and some other such things, for at times I am sadly dismal. Young Stourton is with me making a retreat. He sails for England, Friday, *via* New Zealand, Valparaiso, Panama, or Horn. God bless you. Look out of the schools of Somers Town for some nice boys to send to Drumcondra. Regards to all.—Ever affly.,

✠ J. B. POLDING.”¹

Father Brady was thus to open out a district over which he was destined, later, to rule as a Bishop. This diocese was to be named Perth, embracing the whole of Western Australia, with the exception of the small district called New Nursia forming a separate Vicariate, to which a special chapter will be devoted. At this date the only important

¹ *D. A.*, L 260.

on which he so greatly relied for reaching the hearts and minds of his flock.

In August, 1843, he held a Confirmation at the Cathedral, conferring that Sacrament on 300 children and adults.

In September we find him preaching there; and later, addressing a meeting to enlist their help for the erection of a tower for the peal of bells which had recently arrived from England, and whose long delay had so perturbed him in the previous June.

During that month there was a heated debate in the Legislative Council on the subject of the salaries paid to various officials. Mr Windeyer remarked that "if he were required to put his hand upon the person who possessed the greatest share of dignity, and commanded the greatest respect and influence in the Colony, it would be the person who was at the head of the Catholic Church, to which the Attorney-General himself belonged, and whose salary was only £500 a year." Mr Therry, the Attorney-General, pointed out that the Archbishop was a Benedictine, and, therefore, had made a vow of poverty. Mr Windeyer contended that "that fact only afforded a stronger support to his line of argument by showing that poverty and dignity might with consistency be combined in one person." This incident is worth recording, as showing the position the Archbishop had won for himself in the esteem of his fellow-citizens of all creeds. It may here be mentioned that when self-government was accorded to the Colony, a seat in the Upper House or Legislative Council was offered to the Archbishop, but he wisely declined the proffered privilege. Such a position, he feared, would prove an embarrassment at times in the free and untrammelled exercise of his ecclesiastical ministry, whilst his solitary vote could be of little avail, constituted as was the Legislative Council.

On Sunday, 8th October 1843, the Archbishop confirmed 60 candidates at Appin. The congregation, numbering 300, were congratulated on their piety, on their new church, solidly built and adorned with a belfry and a large bell, and he added that, in point of neatness it was not surpassed, in

its interior decoration, by any other church in the Colony. On 15th October he was confirming at Stone Quarry, and on 17th he celebrated Mass in the newly built chapel at Burrogorang. The close of the year ended with two other events of some importance in the history of St Mary's and of the Catholics generally.

On 28th December 1843, the Archbishop blessed the peal of bells, pronouncing a discourse suitable to the occasion, which was so far notable as being the first of its kind to be witnessed in Australia. The first peal was rung from the tower on 1st January 1844.

On 31st December, Dr Polding presided over an important meeting of the Catholics of Sydney, held in the Cathedral. Its purpose was to petition the Government for a fair distribution of the funds for public worship. As allocated in the estimates for the year 1844, they were not considered just, at least as regards the Catholics. According to the census made in 1841, the number of Catholics in the Colony was 35,690; the Church of England was credited with 73,727, just double that of the Catholics, whilst the Presbyterians and Wesleyans were in all 16,439, or less than half the number of the Catholics. Nevertheless the allocation for 1844 assigned only £5000 to the Catholics, £14,000 to the Church of England, and to the others £4,750. The Archbishop said he had called his flock together "that with one voice, the pastor and the people, the clergy and the laity, might approach the Government, and claim with firmness and respect that which they were justly entitled to receive." He reminded them that the Catholic body had made great efforts in view of the provision of the Church Act for Government aid, and they had at that moment in bank, for the erection of a church in Abercrombie Street, £300; for the erection of a church in Goulburn, £700; for similar erections at Maitland, £600; at Queanbeyan, £300: and at Geelong, £300. All these works would be speedily commenced if the provision of the Church Act was followed out, but would necessarily remain in abeyance if the promised aid were to be withdrawn. A committee waited on

ventured to accompany them, but I saw they were not pleased. At the same time they hold us in veneration and they show us great affection, this being quite the reverse of their treatment of other Europeans, for these, they say, do not act kindly towards them, but betray and deceive them, so that they have lost all confidence in them. During the whole time that we have been here, they have not shown by a single word or act that they dislike us, but on the contrary give us tokens of their delight when we tell them that we shall always remain with them; and the same friendly spirit is shown by the natives of Amity and Moreton I am confident that all these will be Christians; but not till after three or four years, unless they receive very special grace and mercy from God, because it is not only difficult to remove the prejudices rooted in their minds, but, as far as I can understand, they look for practical and material arguments, which alone can convince them. . . . These poor aborigines have naturally strong passions and depraved inclinations, which require time and patience and prayer to overcome. Among these evil dispositions of the natives I may mention an extreme sloth and laziness in everything, a habit of fickleness and double-dealing, an uncontrollable vindictiveness—so much so that they will stop at nothing in the pursuit of revenge; they are deceitful and cunning, and prone to lying; they are insatiable in extreme gluttony, and if possible, will sleep both by day and by night.”

The year 1844 opened auspiciously, rung in by the joy-notes of the new peal of bells, the first that had ever been heard in New South Wales. Something of the note of strenuousness is sounded in the following letter written to Father Heptonstall by the Archbishop, on the 25th anniversary of his First Mass.

“Sydney, St Joseph’s Day [1844]
Anniv. of 1st Mass in 1819.

MY DEAR HEPTON, . . . I am just on the point of starting for Campbell Town to open the Jubilee and retreat. On Sunday we commence in Sydney, and hope to have a pretty good harvest. We have tight work just now. I preached twice on Sunday. Opened St Patrick’s yesterday [*vere* 17th], when I again preached in the evening. I am, what with confessions and the rest of it, pretty nearly knocked up. Our Lenten lectures are very well attended. The church was

even crowded last Sunday. Numbers of Protestants: many conversions. Broughton (the Protestant Bishop), I hear, forbade his people to attend the Dedication of St Patrick's. The consequence [was] that they all came. . . . Our monastery is flourishing in piety and fervour. Since I last wrote, we have dismissed one Lay novice, and admitted the Rev. Mr Farelly, whom you remember, as a Postulant.

"The Plans for our new Monastery of St Mary are in progress. The great front is more than 300 feet in length, including the Church. When entirely prepared we will have them lithographed. We hope to have the walls, including the prolongation of Church and Tower base five feet high this year. . . . Well, I'm off, and this must follow my example.—Ever affly.,

✠ J. B. P."¹

Illustrative of the contents of this letter, we may furnish certain details from Cardinal Moran's pages.² In the month of March, 1844, the Archbishop published the Jubilee granted throughout the world to implore God's mercy for the suffering Church of Spain. Missions in connection with this Jubilee, spoken of by the Archbishop as Retreats, and so named in the English *Catholic Directory* of that date, were held throughout the diocese, and the Archbishop took an active part in many of them. Ten priests were engaged in the confessionals of the Cathedral. During the fortnight preceding Palm Sunday, upwards of 1700 approached the Holy Sacrament of the Altar; and upwards of 900 communions were given on Easter Sunday. The Archbishop preached the Jubilee at Windsor in April, and at the end, more than 200 communicants presented themselves at the Altar. At Wollongong the same consoling results were obtained; "in the other districts, the seeds of virtue and the germs of devotion planted by the apostolate of Dr Polding and his brother priests being watered with the vivifying dews of God's grace."

The Feast of St Patrick in this year 1844, was marked as a red letter day by the dedication of the Church of that

¹ *D. A.*, L 291.

² 436-7.

Saint in Sydney, whose foundation stone the Archbishop had laid with such pomp and circumstance on 25th August 1840. The demonstrations of joy and enthusiasm which had marked the earlier event were repeated on this occasion, a great procession accompanying the Archbishop from the Cathedral to the new church, where he celebrated Pontifical High Mass, the Very Revd. Vicar-General, Father Francis Murphy, now known to be Bishop-designate of the newly created suffragan see of Adelaide, preaching the sermon. The church was really in a very unfinished state, for a considerable time afterwards the windows had merely a calico covering, but it was thought suitable not to delay the opening, as all were anxious that the Vicar-General who had borne the burthen of the building up to that point, should have the consolation of taking part in its solemn dedication to Divine Worship before he took his departure to his new field of labour.

In a letter already quoted, Dr Polding bewailed the delay in the arrival of his first suffragan, Dr Willson. That prelate set out on a visit to Rome soon after his consecration, in order to pay his homage to His Holiness, Gregory XVI, and to beg his blessing on himself and his distant field of labour. While on the Continent he visited as many institutions connected with prisoners and the insane as he could, in order to learn anything to add to his already great knowledge of dealing with prisoners and the mentally afflicted. A visit to Ireland followed; and the efforts he made to secure priests and money detained him in Europe for more than a year, so that, according to the *Catholic Directory* [1845], he did not embark for his See till 4th February 1844, landing at Hobart Town on 11th May. He was installed in St Joseph's Church on Sunday, 12th May, the sermon being preached by the Very Revd. Dr Hall who then entered on his duties as Vicar-General.

Knowing these facts, we are in a position to understand the references in the following letter written to Father Heptonstall by Dr Murphy, Bishop-designate of Adelaide. The condition of Adelaide will occupy our attention elsewhere.

"Sydney, 28th May 1844.

MY DEAR MR HEPTONSTALL,—Dr Willson has arrived in Hobart Town: my consecration is expected to take place on 29th of June, when Drs Willson and Pompallier are expected in Sydney. [Asks Father H. to act as his agent and gives various detailed instructions as regards money matters] . . . My mission is a very poor one; it has not been able to support one priest (the Rev. Mr Benson); the Church Act is not there, and consequently no allowance of any kind for churches, clergymen, or schools. The Catholics are not more than four hundred in number. A storehouse is obliged to serve for the present time as a place for divine worship. Under all these circumstances, I am obliged to draw a bill upon you, and get it discounted in Sydney in order to raise some money for the building of some kind of chapel. . . .

Yours faithfully,

F. MURPHY, V.G."¹

At this point, with a view to preserving every stray notice of these early days of struggle, it is interesting to insert the following references to South Australia, buried in the forgotten pages of the *Catholic Magazine* of those days. In the numbers for August 1840² and September 1840,³ are two communications showing the forlorn condition of the few scattered Catholic emigrants who had settled in that new Colony. This was the state of things which Father William Benson found on his appointment, and the conditions were little if at all ameliorated when Dr Murphy was consecrated Bishop of Adelaide. It may be surmised that the "highly respectable gentleman from Adelaide" was Mr E. M. Jerningham.

"*Catholic Mission*.—The following has been put into our hands by a highly respectable gentleman from Adelaide, South Australia, a country as large as France. When it is stated that this extensive mission receives *no support whatever* from Government, we think it is unnecessary to say more in aid of the appeal now made.

"Whilst so many calls are annually being made on the generous and charitable feelings of our Catholic fellow-

¹ *D. A.*, L 306.

² p. 511.

³ p. 576.

countrymen, it is with the utmost reluctance that the pressing wants of this rising Colony are laid before the public. The extreme urgency of the case has alone called forth this appeal, and it is fervently hoped it will not be made in vain.

"The first landing of the emigrants in South Australia took place in 1836. Since that time the number of Catholics has yearly been on the increase, and at Christmas, 1839, there were not less than 500 in the Colony. The nearest clergyman resides at Port Phillip, a distance of 700 miles; and the consequence has been that up to February last, our distressed brethren in the Faith have never enjoyed the comforts which our holy religion, with a parent's affection, ever offers to her afflicted children; many have died without the Sacraments; and their position, as depicted by a highly respectable gentleman lately arrived from South Australia, is truly appalling.

"The emigrants, with very few exceptions, belong entirely to the labouring class; and though unfortunately, some from temporal motives and the various other temptations incident to a young Colony, (being at the same time deprived of the support of their own religion), have abandoned the faith of their forefathers; yet the general body of Catholic emigrants have shown their love and affection for their religion by their ardent and repeated entreaties to their worthy Bishop that he would send clergymen among them, and by offering, poor as they are, to minister to their support, out of their scanty earnings. Unfortunately, the want of clergymen in New South Wales is felt but too heavily. The Bishop calculated that nearly 30 more priests are required in that Colony alone, to meet the many pressing calls of his extensive district in a proper and efficient manner. He has told them, then, that they must entirely depend on their own resources, and that their only hope of success must be, to procure clergymen from their mother-country. It is with a view of raising a sufficient sum for this purpose, namely, that of sending out two priests to South Australia, as well as for obtaining some assistance towards erecting a suitable place of worship, and for procuring Church Plate, Vestments, etc., that the Catholics of this Kingdom are humbly solicited to contribute as their charity may dictate.

The Catholics of South Australia wait with confidence the contributions of their more fortunate brethren; they will bless the heart that compassionates them, and the hand that assists them. The cup of cold water, given for the sake of Christ, we know from Divine authority, is not unrewarded.

What will be the recompense bestowed on those, who restore to spiritual life the precious souls for whom the blessed Jesus died! *They who instruct others unto justice, shall shine like stars for all eternity.*

"Contributions of Catholic Books, Prints, Paintings, Church Ornaments and Vestments, Furniture and Linen for the clergy and schools, will be thankfully received by the Rev. Thomas Heptonstall, 51 Edgware Road; Mr Jones, 63 Paternoster Row, London; Henry Knight, Esq., of Goree Buildings, Liverpool; and the Rev. P. O'Farrell, Bristol.

"Subscriptions and donations in money, will likewise be received by the above-named gentlemen, and by Messrs Wright and Co., Henrietta Street, Covent Garden."

"We have great pleasure in announcing that J. Wright, Esq., banker, London, has made the munificent donation of one preliminary section of land (town and country), value at least £1000, towards the establishment of a Catholic church in South Australia. E. M. Jerningham, Esq., has given 30 acres of country land, valued £150, for the same most important purpose."—*Australasian Chronicle*.¹

The next letter from Dr Polding to Father Heptonstall contains allusions which will need explaining. In the first place the Education question which had been more or less in abeyance for some years was once more very much in evidence; then Dr Murphy's consecration which had been settled for 29th June, was delayed through Dr Willson's unwillingness to proceed to Sydney at that juncture; the reason transpires in a subsequent letter; finally, the Archbishop mentions that yet again he had had "a great fuss with Dr Broughton." The facts are these, gathered out of the Rev. Benjamin Harrison's *Memoir* of him, already quoted. The Protestants had got to hear that a few of the women at the Factory at Parramatta had been converted to the Catholic faith. At once an outcry against proselytism was raised, and straightway Dr Broughton went to the Factory and from his pulpit there denounced the action of the Catholics. The Rev. Mr Harrison has much to say—meaning very little—about the Protestant prelate's zeal for the faith of his flock. We have already,

¹ *Catholic Magazine*, September 1840, p. 576.

however, learnt how to gauge its worth. The Catholics did not let the matter drop, as will shortly be seen.

“Sydney, July 13, 1844.

MY DEAR HEPTON—I write . . . to desire you to send me some books on Education. We are all as busy as bees on that said subject. I was examined last Tuesday before a Committee. Dr Broughton was pulled up yesterday, and what sort of a kettle will be turned out at last no one can guess. The cream of the joke is that none of the Committee understand what education is. I see clearly, however, there is going to be sharp work on the subject, and therefore let me have all that is good and new

“Here I am, vexed; after waiting all this while, Dr Willson finds he has too much to do to come up to the Consecration of Dr Murphy. Too bad, ain't it? I shall send him an Archbishopal summons. Poor Murphy, as needs be, is disheartened about it; whilst a priest I sent down in Benson's place, complains that he has bottled his sins till every bin is full, and he cries out lustily for help. I have had a great fuss with Dr Broughton. I would send you his sermon preached in the Factory, if you had it not in the *Chronicle*, put into verse Yours,

J. B. P.”¹

The next letter is almost entirely a business one, nevertheless it is of considerable interest, as it discloses to us something of the method of finance pursued in those early days of struggle. It gives also an insight into the cheery optimism that supported the Archbishop in his anxieties, enabling him in the midst of his worries to have his little joke about the value of a Bishop's word. This letter is also of some value as showing that since the days when Dr Ullathorne gave way to despair over Dr Polding's unmethodical habits, the Archbishop had to some extent mended his ways, and liquidated what debts he possibly could. Such as still remained unpaid, were, as he says, not of his creation; nevertheless he held himself responsible for them, as, indeed, was only right and just. This fact needs emphasising here, for it serves to explain to some extent the cause of friction that was so soon to arise between him and the

¹ *D. A.*, L 321.

Bishop of Hobart Town, and shows how, considering how he himself faced these financial responsibilities of others' creation, he could not understand Dr Willson's inflexible attitude towards similar obligations. These remarks are not to be taken, as they are not meant to be in any way, as a reflection adverse to Dr Willson; his point of view has also to be taken into consideration, and due weight accorded to it. The present purpose is simply to ensure that the reader shall, for the moment, see facts as Dr Polding saw them.

(Undated) Sydney, 27th July 1844,
(Sydney postmark.)

"MY DEAR HEPTON,—I write in a great hurry that I may not miss the *Ganges* in order that the enclosed may reach you in time.

"You must forgive me, if I expose you (as I have every reason to think I shall not) to inconvenience, by drawing on you for £60. What with one cause and another, I am sadly put to for money; and to add to my miseries, this Father Therry has been and is playing such tricks with Dr Willson, that the latter has entreated me to go to Hobart Town. This will involve me in an expense of £60 at least. I must take a priest with me, Mr M^eEncroe, who may remain whilst Dr Willson comes here to the Consecration. Then again, the expenses attendant on the Consecration: hospitality to be shown to my episcopal confreres; all these reasons must justify the bold step of detaining this money, and desiring you to repay James Jerdan, or if he go to the fishes of sending the amount to his wife, whose address you have herein. Could you negotiate for me a loan of £1000 or £2000 at 5 per cent., you would indeed confer a great boon on this mission. I have been enabled to knock off all my debts (they are not *mine*) except the formidable one of £2000 on St Patrick's, and £300 on St Mary's. We have ascertained that we are living considerably within our income, so there is no chance of increase of debt. The income from Bench Rents, etc., of St Patrick's is close upon £300 per annum. To raise money *here* at 10 per cent., you see, is perfectly ruinous, whilst at 5 per cent. would leave out of said income a considerable sum. This, whatever it might be, should be deposited in the Savings Bank at 7 per cent. in liquidation of the debt.

"Now what is offered in way of security?

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1. A Bishop's word and faith—very good—you say—but not duly appreciated in this wicked world.

2. The Revenues of St Patrick's Church, and Deeds.

3. Mr Dalley, one of the Trustees for said Church, will deposit as security the Deeds of his property, worth even now £4000 and upwards, in the Bank of Australia.

4. There is every probability that we shall receive for some years £800 or £1000 per annum, from Lyons. You may retain what portion may be deemed requisite and always hold one year's interest *in advance*.

"If you will have the goodness to speak to Mr Barnewall upon this subject, with my best compliments, I am certain he will do what he can to extricate me out of this most disagreeable state. I hate this debt; it disturbs my rest. I cannot exert myself with the mill-stone about my neck. If the money were required to be repaid in two or three years, the sums from Lyons might be detained for that; only, of course, let me know it. Thus I should be asking rather for an advance of money than a loan. Do, my good friend, exert your wits and help me if you can. I ought to add, I owe £200 more which I mentioned in my former letter.

"As this is a business letter, I shall proceed to mention that there is an appearance of things mending in the commercial world. All business now transacted is in Cash—no credit. Our Council, however, is bent on mischief. The selfish fools who compose it have so long studied self, that for the life of them, they cannot imagine how any measure can be good which does not bring to them immediate benefit. The District Councils have been neatly buried by them. We have had a Grand Committee appointed on Education; numbers have been examined, myself in the crowd, and Dr Broughton. I expect some good will come out of it. We shall not have the Irish system; I am glad of it, for it would ruin religion in this country. I shall write again by Jerdan, and send you a hen-egg. Pray, did you ever see the egg of the other one? I am etc.,

✠ J. B. POLDING,
Archbishop of Sydney."¹

The education question really turned on what in these days is known as the 'right of entry,' which seventy years ago was called the 'Irish system.' That is, at a given hour the clergy or accredited representatives of the denominations

¹ *D. A.*, L 323.

that availed themselves of the opportunity, had the right to enter the national schools, and calling together, apart, the children of their own persuasion, were free to instruct them in the tenets and practice of their denomination. The Catholics did not approve of their children being thus herded with all others, and left to the possibly evil influence of hostile teachers during the many hours they had complete control of them, and they approved still less of the introduction of the Bible into the general system of education, for which the Protestants so fiercely contended. In 1844 when the question was again under debate, a statement was made that in 1836 Dr Ullathorne and Father M^cEncroe had approved of the national system of education. Father M^cEncroe, therefore, wrote to the press, disavowing both for himself and Dr Ullathorne any leaning in that direction, saying their "unanimous opinion was that it was a system not favourable to the moral and religious education of youth, and that it would be very dangerous to the Catholic children in every part of this Colony, where there was not a sufficient number of resident clergymen who could devote their time and attention to the religious instruction of the youths attending the schools conducted on a general system. When Sir Richard Bourke proposed the introduction of the Irish system, so called, we had only two or three very indifferent Catholic schools supported by Government, and we were not opposed to any experiment in education that promised to improve the then very defective education of the Catholic children. But we were then, as we are now, decidedly in favour of a 'system' that would enable us to educate the Catholic children in schools conducted in the spirit of their faith and under the direct tuition and guidance of approved Catholic teachers."¹

This pronouncement of Father M^cEncroe is of particular interest, not only as exonerating himself and Dr Ullathorne from any imputation of a willingness to barter away the faith of Catholic little ones, but because it asserts, without altera-

¹ Moran, *History*, p. 864.

No sooner had Dr Willson been enthroned in Hobart Town, and thus put in possession of his See, than difficulties arose between him and Father Therry, and, in consequence, between him and his metropolitan, Dr Polding.

Dr Ullathorne, in his *Autobiography*, merely hints at the difficulties that arose: Cardinal Moran is, however, quite explicit. From his pages we transfer as much as is needed to put the reader in possession of the data for forming a judgment.

“When accepting the Episcopal dignity in England,” writes Cardinal Moran, “Dr Willson placed two conditions, which Archbishop Polding undertook to see fulfilled. The first was that he should not be burthened with diocesan debts. The Archbishop had assured him that Father Therry had taken to himself the whole responsibility of the debts hitherto incurred, and Father Therry, in a letter to the Archbishop, had expressly stated so. The second condition was to the effect that Father Therry was to be removed from the diocese of Hobart Town and recalled to Sydney. The Bishop had been informed that Father Therry, though idolised by the people, was a man with whom it would be altogether impossible to work in harmony, and that, in order to secure peace in the administration of the Diocese, he should be withdrawn from Tasmania. The Archbishop promised to take the first favourable opportunity of doing so. On the day after his arrival, Dr Willson was informed that there was a heavy debt upon St Joseph’s Church and other religious structures, and that, under the altered circumstances of their ecclesiastical affairs, Father Therry expected to be relieved from all legal responsibility in regard to such debt. The change that had taken place was simply this: the Bishop notified to him that he ceased to hold the office of Vicar-General, and that office, with its emoluments, was transferred to the Rev. William Hall, an English priest who accompanied His Lordship. Now, it was precisely the emoluments of the Vicar-General which Father Therry had dedicated to wipe out the existing debt on St Joseph’s Church; and he considered that, being removed from the office of Vicar-General, he was no longer bound by the promise which he had given to the Archbishop. What made the matter more complicated, the debts on St Joseph’s and St Mary’s and on the schools were all subject to the one bond, and the amount could not be well specified. Several payments of various contributions were made on promissory

notes, and under the altered circumstances, it was more than probable those promissory notes would be allowed to lapse, as they had been given mainly through personal reverence for Father Terry. From a general statement that was made soon after the Bishop's arrival, it appeared that from five to six thousand pounds had been expended in St Joseph's Church, schools, and presbytery, and other buildings, and that, furthermore, a debt of two or three thousand pounds had been already contracted. In July, 1846, the full amount due to the trustees in connection with these buildings was returned as £3300. Until such time as they were freed from the responsibility of such debt, Father Terry and the lay trustees refused to hand over the title deeds of the property. Under the peculiar circumstances, the Archbishop considered that it would be unfair to recall Father Terry to Sydney. He was legally responsible for the debts incurred, and the seizure of the property and buildings by the creditors would assuredly follow his withdrawal from the Colony, unless the burthen of the debt were assumed by the diocesan authorities.

"Things were in this unsettled state when the Bishop, accompanied by Father Cotham, proceeded to Sydney in the beginning of August, 1844, to assist at the Episcopal consecration of the newly appointed Bishop of Adelaide, and also to take part in the Provincial Synod, which had been summoned by the Archbishop. He arrived in Sydney on the 16th of August. Four days later he accompanied the Archbishop to Parramatta, where the foundation stone was blessed of a mortuary chapel, the first erected in the Australian Church, and intended as a memorial of the Rev. Thomas McCarthy, who had died at Parramatta on the 26th of the preceding June. The Bishop of Adelaide being duly consecrated, and the Provincial Synod having been brought to a close, the Archbishop with Archdeacon M^cEncroe, set out from Sydney on the 17th of September, together with Dr Willson and his chaplain, being resolved to leave nothing undone to restore peace and harmony to the Church of Hobart. All the parties assembled at St Joseph's with the Archbishop and Father M^cEncroe. The result, however, was far from satisfactory. Father Terry and the other trustees insisted on their legal rights, and the Bishop with no less determination insisted upon his canonical rights. The meeting ended without any result. The Archbishop after the meeting proceeded to Father Terry, and asked him to waive the formality of legal rights, and,

'as a favour,' to consign the deeds to him. Father Therry at once yielded, and the Archbishop full of joy, hastened to the Bishop with the bundle of documents. He took occasion to suggest to Dr Willson the expediency of assigning some honorary post to Father Therry, thus to reward his zeal and long services as Vicar-General, and to conciliate his adherents, and thus also to facilitate his removal to another diocese. To the great surprise of the Archbishop, Dr Willson refused to accept the deeds except from Father Therry himself, and, instead of adopting the Archbishop's friendly suggestion, recorded his protest against any attempt of the Archbishop to interfere in the temporal affairs of his diocese. This led to an estrangement between the Archbishop and Bishop, which continued for a considerable time, whilst Father Therry was compelled to retire from the exercise of the sacred ministry for some years. It was not till the year 1857 that peace was finally restored, when, through the exertions of Right Rev. Dr Goold, Bishop of Melbourne, and Right Rev. Dr Murphy, Bishop of Adelaide, both of whom proceeded to Hobart for the purpose, a friendly compromise was at length effected. The Bishop, during the Lent of the following year, announced the result to his flock. 'For several years,' he said, 'some questions regarding temporal matters, connected with the erection of St Joseph's Church, have unfortunately crippled my exertions to serve you as I could wish. Happily, all obstacles have been lately removed, and a final settlement effected. To accomplish this desirable result, I have ventured to make myself personally responsible for £1,500, and £45 12s. 6d. expenses in procuring the grant on a settlement of this long pending affair. The Church and the property adjoining are now legally secured to trustees by a grant from the Crown. The debt, therefore, that remains on the whole, amounts to £1545 12s. 6d.' His Lordship then appealed to his flock throughout Tasmania to assist him in paying off the debt, adducing as one of the reasons for a general collection that 'it has ever been the practice of the Catholic Church for the faithful of a whole diocese to contribute towards the church used as a Cathedral for their Bishop.' The appeal was not made in vain, and His Lordship had soon the consolation of seeing the whole debt wiped off."¹

It has been thought well to give the reader this account of

¹ Moran, *History*, pp. 266-268.

the unpleasant controversy that embittered so many years of Dr Polding's life, and entailed even a visit to Rome, that the references to the strained relations between Sydney and Hobart Town which will now be met with may be understood. At this distance of time we can look back on the disputes of over sixty years ago with some degree of dispassionateness, and can apportion praise and blame without grave fear of *parti pris*. Technically, Dr Willson was within his rights in claiming that the pact made between him and Dr Polding, with Dr Ullathorne as witness, should be adhered to strictly according to the letter. He was also unassailably within his right in appointing his own diocesan officials when and how it should seem proper to him to do so. Granting this as fully as may be, an inherent sense of fitness, however, cannot but induce the feeling that he acted less than wisely and tactfully in superseding an old, tried, and deeply revered priest, within twenty four hours of his own arrival—he an utter stranger to the country—by a priest who had accompanied him from England, and was equally ignorant of the country and of the diocese he was thenceforth called upon to administer. As will be gathered from letters to be quoted subsequently, there were unfathomed depths in this amiable prelate which, from his very amiability, startled those who witnessed these revelations of his inner self, these outbursts of smouldering fires from so peaceful a nature. And it may be pointed out that the final settlement in 1857 shows that the same compromise which was then arrived at could just as easily have been effected in 1844 had there been on Dr Willson's part a little of that sweet reasonableness which meets difficulties half way and obviates friction. Had Father Therry retired from Tasmania *before* the Bishop's arrival, as Dr Willson had evidently intended should be the case, much of the subsequent trouble might have been avoided; but, according to common procedure, it was but right that the out-going Vicar-General should personally hand over his charge to the incoming Bishop. His reception and treatment at the hands of Dr Willson were hardly gracious or what his merits deserved.

Under such circumstances, it is not to be wondered at if he held out stoutly for a line of action which should secure him from legal difficulties and from financial responsibility when the means he relied upon for meeting claims were then withdrawn from him. His own well-known obstinacy of character, to which Dr Ullathorne had made more than one reference in past years, here stood him in evil stead, and, where neither Bishop nor priest would give way, it was perhaps inevitable, though deplorable, that the Bishop should resort to the final arbitrament of *suspension*. That such an undeserved punishment should for a while fall on so good a man as Father Therry, is eloquent testimony to the strong feeling excited in the mind of the Bishop. Had Father Therry at once withdrawn to New South Wales he would have escaped that hard fate; but principle upheld him in withstanding what he cannot but have looked upon as an undeserved sentence, and in preventing his seeking its withdrawal by a surrender without qualification to the demands of Dr Willson.

The above survey of the unhappy differences between the Bishop of Hobart Town and his metropolitan has interrupted the chronicle of events. Dr Polding's letter of 13th July, puts on record his intention to summon Dr Willson for the delayed consecration of Dr Murphy to the See of Adelaide. It has been seen that Dr Willson reached Sydney on 16th August. On the following 8th September, the consecration took place, Dr Polding, in virtue of a special privilege contained in the Papal Brief, having only one Bishop, Dr Willson, as his Assistant, the Very Rev. Archdeacon M'Encroe acting as second Assistant. The ceremony took place in Dr Murphy's own church, the newly opened St Patrick's. On 10th September, the Provincial Synod, already referred to, was opened, and held its sessions during three days, High Mass being celebrated on each of the days, all the prescribed ceremonies in connection with such an event being carefully carried out. There were present at this first Synod of the Australian Church :

Bishops.—Most Rev. Dr J. B. POLDING, Archbishop of Sydney.

Theologians; Very Rev. Dr H. G. GREGORY, O.S.B.
Very Rev. Archdeacon J. M^cENCROE.
Rev. VINCENT BOURGEOIS.

Right Rev. Dr R. W. WILLSON, Bishop of Hobart
Town.

Theologians; Rev. NICHOLAS COFFEY, O.S.F.
Rev. JAMES AMBROSE COTHAM, O.S.B.

Right Rev. Dr FRANCIS MURPHY, Bishop of
Adelaide.

Theologians; Rev. CHARLES LOVAT.
Rev. PETER YOUNG.

Priests.—V. Rev. PATRICK BONAVENTURE GEOGHEHAN, O.S.F.,
Vicar-Forane of Port Phillip.

V. Rev. JAMES GOOLD, O.S.A., Dean of Campbell
Town.

V. Rev. MICHAEL REILLY, Dean of Bathurst.

V. Rev. MICHAEL MAHONEY, Dean of Maitland.

Rev. C. BEDE SUMNER, O.S.B.

Rev. C. VINCENT DOWLING, O.S.D.

Rev. MICHAEL COGHLAN, O.S.D., Brisbane Water.

Rev. JAMES M^cEVROY, O.S.F., Melbourne.

Rev. WILLIAM BENSON, Sydney.

Rev. PATRICK HALLINAN, Sydney.

Rev. THOMAS SLATTERY, Windsor.

Rev. JAMES DUNN, Windsor.

Rev. JOHN RIGNEY, Wollongong.

Rev. MICHAEL BRENNAN, Yass.

Rev. JOHN FITZPATRICK, Maitland.

Rev. JOHN LYNCH, Maitland.

Rev. JOHN CAVANAGH, Maitland.

Rev. MICHAEL MAGRATH, Carcoar.

Rev. MICHAEL RYAN, Penrith.

Rev. MICHAEL STEEVENS, Geelong.

Rev. MICHAEL HASTINGS, MacDonald River.

Rev. JOHN KENNY, Maneroo.

Rev. JOHN GRANT, Appin.

Rev. JOHN DUNPHY, Hartley.

Rev. PATRICK MAGINNIS, Newcastle.

Rev. JAMES HANLY, Moreton Bay.

Rev. RICHARD WALSH, Norfolk Island.

Cardinal Moran¹ records that "the various decrees and ordinances were for the most part extracts from the Synodical Acts of St Charles Borromeo." "These wise decrees," he proceeds to say, "have been repeated in the subsequent Synods, and may be said to form at the present day the rule of daily life for the guidance of the clergy of the Australian Church."

These decrees have a strange history. The Bishop of Auckland, the Right Rev. Dr Pompallier, who reached Sydney a few days after the close of the Synod, asked to be allowed to peruse them. All the papers were therefore handed to him, and these were, by some mistake, packed up with his luggage when he was setting sail for the Islands of the Pacific. They were not restored till 1846, when they were taken to Rome by Dr Polding. Political troubles there during 1847 retarded their approval, which was obtained, (subject to a few alterations), only in 1852, after peace was restored in Rome and the Pontifical Congregations had been enabled to resume their ordinary routine of work.

The reader will recall the fanatical sermon preached at Parramatta Factory by Dr Broughton on the previous 4th June. At the close of the Synod, the clergy of the diocese of Sydney assembled, and the Archbishop's Secretary laid before them the following letter which had been forwarded at the time to the Colonial Secretary, in connection with that incident.

"Sydney, 17th June 1844.

SIR,—I am directed by the Most Rev. Dr Polding, to transmit the enclosed sermon by the Bishop of Australia, that it may be brought officially under the notice of His Excellency the Governor. From the title page it appears to have been preached at the female Factory at Parramatta on 4th June inst. It has been since published and advertised. It contains much offensive misrepresentation of the doctrine, and distortion of the tenets of the Roman Catholic Church. If this circumstance were the only thing to be complained of, the

¹ *History*, p. 440.

present production of His Lordship would be permitted to pass in our wonted silence. Taking into consideration the occasion, the avowed object for which this sermon was preached and its general purport, it is impossible to suppose that any other individuals than the Most Rev. Dr Polding, who was actually engaged in his sacred duties in the Factory at the time a part of the sermon was preached, the Catholic clergy and the Sisters of Charity are aimed at and included in the heavy personal charges urged by the Right Rev. Dr Broughton. The inference left on the mind of the reader by a perusal of the preface is that the spiritual exercises recently conducted in the female Factory were for the purpose of proselytism. This inference ripens into a direct charge in page 6. His Lordship informs his auditors and readers that he is there, *i.e.*, in the Factory, on the 4th June, 'because he has heard that some there are who would lead them into error and delusion in religion.' And again, 'that there are those who would covertly lead them captive, taking advantage of their restraint and seclusion from all proper means of information, to spread amongst them persuasions foreign to God's word.'

"In page 7, we are described as agents of the Church of Rome, tampering with their belief, *i.e.* the belief of the Protestant women in the Factory, and secretly endeavouring to draw them from it.

"In page 9, the prisoners are informed by the Bishop of Australia what is our real belief and our first principle of religion, not the acknowledging Jesus Christ with sincere faith as the Son of the living God, but the acknowledging with unquestioning submission the Pope or Bishop of Rome as the supreme governor of the Church upon earth. And, as if this were not strong enough, His Lordship goes on to say, 'that if they, *i.e.* the prisoners, had our books, or we could be induced to declare our real sentiments without reserve, they would find our principles just as he has stated.'

"With grief and shame the Most Rev. Dr Polding observes that the principle thus emphatically laid down to be the first principle of our religion contains doctrine which shocks our ears, which we reject as blasphemous, which from our hearts we detest.

"It is not surprising that the more refined language of His Lordship conveyed ideas to his audience which, in the language of the Factory, were expressed by stating that the Bishop of Australia, in his sermon, had declared that the

"The Catholic community of these colonies are much accustomed to consider themselves in the light of an infant Church—to look upon this branch of the Catholic tree as a delicate scion of tender years—and to speak of the Catholic worship amongst us as something progressing indeed towards maturity, but still requiring the aid of years to ripen it into perfection.

"They remember the days when the worship of the Catholic religion was a thing unknown to these regions. They can tell the time when these shores first beheld the sacred mysteries of the faith performed by the ministry of a Catholic priest. They have seen the early exile of one priest, the protracted persecutions, the bitter trials, and the gigantic single-handed labours of another. It seems to them but as yesterday and the day before, when they hailed the announcement of a Catholic clergyman's arrival as a message of happiness; too rich and extraordinary to be hoped for more than once in six or seven years. Many who were eye-witnesses to these things are still living in the midst of us, not bowed down with the burthen of old age, not yet crowned with the grace of snowy locks, but hale, vigorous, and youthful; every mental faculty improved, every personal power unimpaired. What they beheld with their eyes their lips have faithfully recorded to their children, and the young and the old alike are conversant with the history of the Catholic religion in Australasia; indeed, if the Australasian Church be measured by the rule of its years, it is an infant Church; if, moreover, we compare its present aspect with the features of the Churches founded by the Apostles and their successors in the infancy of Christianity, we cannot fail to discover a marked resemblance. A handful of priests charged with the conversion, instruction, and sanctification of thousands and tens of thousands of human beings scattered over immense tracts of country where mutual intercourse is always difficult, often dangerous, and sometimes absolutely impossible.

"A host of prejudices, passions, and interests starting up every moment to obstruct the missionary in his laborious path; a want of means to decorate the temples, the altars, and the rites of religion, and to invest them with that decent external which in older Churches so materially serves to challenge the respect of strangers, at the same time that it elevates the piety and inflames the devotion of those who belong to the household of the faith; in these and some other particulars, it is true, the Church in the Australasian

colonies at the present day bears a close resemblance to the infant Churches of the Apostles' times. But is it not equally true, I would beg to ask the Australasian Catholics, that this our Church, enjoys at the present moment the fulness of perfect organisation in all the completeness of the oldest and most venerable Churches that have ever shed a lustre on the page of ecclesiastical history? The venerated Prelates, who govern the several Dioceses in this Church, form a well-defined hierarchy not less eminent for literary attainments than graced with the most unequivocal sanctity—not less earnest in the promotion of Catholic discipline than zealous for the purity of Catholic faith. The Metropolitan Church of Sydney is raised to the dignity of an Archiepiscopal See, embracing six deaneries in its jurisdiction; served by the labours of a well-ordered parochial clergy, aided by the mission of a community of Passionists, and by a flourishing community of Benedictine Monks, blessed with the pious exertions of two houses of Sisters of Charity, and deriving important assistance from a college of Christian Brothers. In the Sydney Cathedral of St Mary's, priests and deacons have been ordained, nuns have been received, monks professed, and lately a prince of the Sanctuary was consecrated, and finally, that nothing should be wanting to complete the picture of a perfect Church fashioned after the Apostolic model, a Council and a Synod of the Australasian clergy has just been holden in the Metropolitan See of Sydney."¹

Dr Murphy, in the few years he had been in their midst, had won the affection and esteem of all classes and creeds in Sydney. Those who had been most closely associated with him would not permit him to depart for his new sphere of labour without giving him some token of their feelings towards him; he was accordingly the recipient of numerous addresses expressive of the veneration and affection of which he was the object, accompanied by a sum of money to aid him, since, as he told them in returning his thanks for their tokens of goodwill: "The Mission to which I have been appointed, in which there is neither church, nor school, nor Government aid of any kind whatsoever, is undoubtedly poor, and therefore stands much in need of pecuniary assistance, especially at its commencement." Nor should we

¹ Moran, *History*, pp. 438-9.

forget Dr Murphy's tribute to the flock he was leaving; for it is the best eulogy on the labours of those who by their teaching and their example, notably Archbishop Polding and Dr Ullathorne, sowed the seeds whose fruit was now visible to all. "What I have a hundred times expressed in private," he said, "I now declare in public, that it never has been my lot to labour amongst a more pious, a more zealous, or better disposed people. The hundreds of daily and weekly communicants who present themselves at the Holy Table in the Cathedral of St Mary's and who show forth in their lives all the virtues of the Gospel, affords a convincing proof that the love of God and of His Holy Faith has indeed taken deep root in your hearts."

Dr Murphy remained in Sydney for a month after his consecration, but left for his diocese on 9th of October 1844, accompanied by the Rev. Michael Ryan, who became his Vicar-General, and was, for a considerable time, his only priest. The Rev. William Benson who had laboured for about four years unaided and in the face of the direst poverty in South Australia, was recalled to Sydney early in 1844, being replaced by the Rev. Edmund Mahony who remained there for one year, after which he went back to New South Wales, only to die within a few weeks of his return.

The general history of the diocese of Adelaide now separates from that of Dr Polding's own episcopal charge. We cannot however lose entire sight of it, because Dr Murphy asked Father Heptonstall to act as his agent in Europe; and, therefore, letters which he wrote to him in that capacity must find a place here.

Dr Ullathorne, in his *Autobiography*,¹ tells us that "on the first establishment of the Australian Hierarchy, the Holy See appointed me to Adelaide, but I succeeded in obtaining exemption from the appointment. The Rev. Francis Murphy was then appointed; but as there were no means in the Colony for his maintenance, a collection was being made in New South Wales to aid the first beginning. Just

¹ p. 161.

at that time Mr Leigh, of Woodchester, who, after his conversion, was residing at Leamington, called on me at Coventry and expressed his desire to found a Catholic bishopric at Adelaide. He then explained that he had some property there, and had once intended to give one acre of town allotment in Adelaide and a hundred acres in the country, together with the sum of £4000 towards founding a Protestant bishopric; but that since his conversion he wished to give this donation towards the Catholic bishopric. I said to him: 'This is most providential, for a bishop has been appointed to Adelaide, whilst at present there is not even support for a priest.' Not only did Mr Leigh carry out his intention, but he also obtained plans for a small Cathedral, which was erected on his town grant."

It is difficult to imagine a mission more desolate than that to which Bishop Murphy then went to devote his life. There was neither church nor school nor priest's house. But the Bishop had come, not to repine over needs, but to develop his vineyard. He was not, therefore, downcast, but at once secured the use of an old store-room for his chapel. The census taken in 1844 tells us of what his flock consisted. The total population of South Australia is returned at 19,317, of whom 1273 were Catholics, but they were scattered over the Colony. It may well be imagined that such aid as was now offered by Mr Leigh was a veritable godsend. He heard of it soon after landing, but he did not feel too sure of his good luck or of the accuracy of his information; it seemed too good to be true. Hence he wrote to Father Heptonstall for further particulars, asking him to act for him in the matter, should the news prove to be even approximately correct.

"Adelaide, 21st November 1844.

MY DEAR AND REVD. SIR,—I have arrived in Adelaide about the beginning of this month, and since my arrival have found that William Leigh of Shenstone Moss, Staffordshire, has given to the Church of England for the support of a Protestant Bishop and the Protestant Church in Adelaide the sum of £2000, and 500 acres of land in S. Australia. Since,

however, he has made this gift or intended to make it, he has, I understand, become a convert to the Catholic Church; and, as I am informed, has been endeavouring to take his gift back again, on the plea that a Protestant Bishop has not been appointed for Adelaide. The money, I fear, he will not be enabled to recover; the 500 acres of land are not as yet conveyed; and, from what I have learnt from parties in Adelaide, he intends bestowing this land upon the Catholic Church of South Australia. I write to you, therefore, on this subject, in order that you would oblige me by enquiring if Mr Leigh has really become a Catholic, and if the above statement of the money and lands given to the Protestant Church be correct. I have every reason to think that a man so zealous for religion when a Protestant would be doubly so, now that he is a Catholic; and if the poor state of the Catholic Church of Australia be represented to him through you, he might be induced to assist us at least in bestowing upon us these 500 acres which he intended for the Protestant Church. In N. S. Wales and in Van Diemen's Land, the Government support the Bishops and Clergy, and advance £1000 towards the building of every church. Here, however, no aid of any kind whatever is given by the Government towards the support of the clergy, or the erection of churches or schools. I am, therefore, solely depending on the sum of £480 voted by the Council at Lyons for the support of this mission. If the poverty of our circumstances were properly represented, I trust that he would assist us. Although not acquainted with him, I should now have written to him without troubling you, but was deterred from doing so by the fear that perhaps my information as to his conversion was incorrect; and if so my application would be an exceedingly awkward one. I leave this matter in your hands, hoping that some good may be effected for this mission by your exertions.

"I have neither church nor chapel, nor schoolhouse. I celebrate Mass in a large warehouse, but am every day getting converts; there never was a finer opening for Catholicity than the one which now presents itself in this Colony. There is not a single minister of religion here of any great talent, and the people are exceedingly well disposed to embrace the truth as soon as they can discover it. All I want is pecuniary means to build a church, and with the assistance of the Almighty, great good, I trust, will be accomplished. I stand greatly in need of the Lyons money; as soon, therefore, as you receive [it] be pleased to remit it

through the Bank of Australasia in London. I have already written to you saying that you are to retain £200 to meet my draft upon you for that amount. Send me some *Gardens of the Soul*: subscribe for the *Tablet*, and send it to me regularly.

Yours most sincerely,

✠ F. Murphy.

"Upon reflection I have considered it prudent to send you a letter for Mr Leigh which is only to be forwarded to him in case it be true that he has become a convert to the Catholic faith."¹

To this letter we may here append a further communication, dated 12th January 1845, dealing with the same important subject, certainly apparently complicated by the supposition that the Protestant Missionary Society having once touched the money would hardly be likely to return it. Be it here said to its honour, it did give back what it had received, as may be seen from Mr Leigh's letter of 7th June 1845, to Father Heptonstall.

Dr Murphy to Father Heptonstall,

"Adelaide, 12th January 1845.

MY DEAR MR HEPTONSTALL,—I have this day received a letter from Mr William Leigh of Staffordshire, in which he informs me that he has presented to my mission the sum of £2000, 500 acres of land, and 4 acres in the City of Adelaide. I have answered by this mail that letter, and have advised him that I have drawn upon him for the sum of £500. By so doing, the Bank has discounted my drafts to that amount, and let me have £500. His agent, Mr Morpeth, has promised my solicitor, Mr Johnson, that he would forward to the Society for the Propagation of the Gospel in Foreign Parts a document stating that he had not drawn upon that Society according to the instructions which he had formerly received. This document being received, the £2000 would immediately be refunded to Mr Leigh and placed in your hands to be forwarded to me, deducting £500 for which I have advised Mr Leigh that I would draw. As I intend writing immediately for two priests for this mission, I would wish you to keep in your hands the sum of

¹ D. A., L 341.

£130. Send me some *Gardens of the Soul*, some cheap editions of the Bible, two pyxes, two oil stocks, one small plated chalice, some copies of Parsons' *Christian Directory*, lately published in Dublin or in Derby, some small coloured French prints, and two cheap copies of the Roman Breviary. If there be any hesitation on the part of the Biblical Society to refund these £2000 to Mr Leigh, I fear that it may be owing to want of proper management on the part of his agent, Mr Morpeth. I write in haste. The Archbishop and clergy are all well; I received a letter from him a few days ago. Rev. Dr Gregory is his Vicar-General.

Yours most sincerely,

✠ F. Murphy."¹

W. Leigh, Esq. to Father Heptonstall,

"30 Lansdowne Place, Leamington,
7th June 1845.

REVD. AND DEAR SIR,—I enclose for your perusal a letter which I have lately received from the Bishop of Adelaide, and at the same time I have the pleasure to inform you that I have had notice that the £2000, with £233 10s. 11d. interest (together being £2233 10s. 11d.) has been paid into my Banker's hands by the Society for the Propagation of the Gospel, and that the above sum is now at the disposal of the Bishop of Adelaide. I, of course, entirely accede to the wishes of his Lordship as to the application of the money, and would only venture respectfully to suggest that if he determines to apply it towards building a Bishop's House and Church, that it would probably in the end be a great economy, and would ensure a building more worthy of ecclesiastical purposes, if plans could be procured from Mr Pugin. . . .

I remain, my dear Sir,

with great respect, yours faithfully,

William Leigh."²

Dolman's Magazine for May, 1846,³ under the heading New South Wales' contains the following reference to South Australia which corroborates the other information about this new Colony already given. It shows the first

¹ *D.A.*, L 362.

² *Ibid.*, L 395.

³ vol. III. p. 503.

struggle, and the effort to emerge from the dire penury and utter want of the barest necessities which marked Dr Murphy's arrival at the end of 1844. Little as the advance chronicled may seem to-day, it meant a great deal in those far-off days of small beginnings.

“NEW SOUTH WALES.—A correspondent of the *Sydney Morning Chronicle* gives the following particulars respecting the state of the Catholic Church in South Australia. From 1836 (the year of the first landing of settlers in South Australia), until the winter of 1840, there was no priest. In November, 1844, the now Right Rev. Dr. Murphy and the Rev. Mr Ryan arrived. Within the last two years numerous converts have been made. The first place of worship was a room in a wooden house, the second little better, the next a dilapidated stone building. Since the Bishop's arrival, the Government have given four acres for a cemetery, and His Lordship has built a residence for himself and clergy, adjoining the school. A small Church is building fifteen miles from Adelaide. On the 5th of October (1845) the Catholics were summoned to their worship for the first time by the sound of their own bell. St Francis' Church at Port Phillip, has been opened by the Rev. Mr Geoghehan, and the Rev. Mr Walsh, incumbent of Geelong.”

The next source of information respecting this year 1844 is a letter written by Archbishop Polding to his former Superior at Downside, Father Luke Barber, now President-General of the English Benedictines, and then residing with the Benedictine Dames at Salford, Warwickshire. The information concerns the infant community of Benedictines attached to Sydney Cathedral, and records how he had successfully petitioned the Holy See for leave to erect a Benedictine Congregation in Australia with the Archbishop at its head. This was done to obviate the insuperable difficulties of dependence on a Superior sixteen thousand miles away, at a time, too, when telegraphic communication had not been established; when four months were consumed on a journey between England and Australia, and when, consequently, at least eight to nine months must elapse

before an answer could be received to any letter. Dr Polding lays his finger on the weak spot that was eventually to wreck this well-meant scheme. He admits that "with all our multifarious duties, we have but little time to give to the novices; and that little, by reason of necessary absence, we are often compelled to deprive them of."

Dr Gregory had become his Vicar-General on the consecration of Dr Murphy, which also meant that he also was too fully occupied to give to the training of the young Benedictines that attention which the object they had in view demanded and deserved. It may be added, also, that he very frequently accompanied the Archbishop on his pastoral tours. We are then afforded a glimpse of the Archbishop's plan for importing Benedictine nuns, soon to be realised, and learn something of his journey to Van Diemen's Land, and of progress there and elsewhere. The Geelong Church had been opened on 27th November, 1842.

"Sydney, 6th Dec. 1844.

VERY DEAR REV. FATHER PRESIDENT,—I am in expectation of having the pleasure of soon receiving a letter from you in reply to one I wrote in the beginning of the year, detailing some account of our infant community. Since my return from the South, I have received a communication from the Holy See, formally approving of the monastery "Sanctae Mariae Congregationis Anglicanae in Australia sub dependentia RR. Archiepiscopi Sydneiensis et ejus successorum," and also giving a sanatorium in the event of Profession, *ad cautelam*. The profession, however, has not yet taken place. I find a great difference between young persons brought up in the monastery from childhood, and persons coming from the world. The latter require much time and patience before they can be made good Christians; this accomplished, the rest is easily brought about. Then you may imagine that with all our multifarious duties, we have but little time to give to the novices; and that little, by reason of necessary absence, we are often compelled to deprive them of. Our community still continues the same in point of numbers; viz., myself, Dr Gregory, who is now my Vicar-General, Father Bede, six choir novices, and six lay ditto. The monastery of St Mary adjoining the Metropolitan

Church, *when finished*, will be a noble pile, being, including the Church, three sides of a quadrangle of 170 feet and upwards. The fourth side is the Cloister connecting the Church and apartments of the community. More than half of this is forward for roofing. It is of stone, 15 feet wide and of similar height. We have constructed it thus large to serve now for many purposes.

"From letters I have received from Princethorpe I regret to find that my hopes of having our Benedictine sisters are, for the present, almost frustrated, I may say entirely. . . . The consecration of Dr Murphy caused no little stir; then our first Provincial Synod—this has proved a grand step towards establishing good order and discipline. After it, I accompanied Dr Willson to Hobart Town, where I remained eight days, chiefly with a view to settle some unpleasant matters relative to the Church. Thence I crossed the Island to Launceston where our confrere, Mr Cotham, has erected an excellent church. I stayed with him nearly a week, waiting for a vessel to convey me across to Port Phillip. At Melbourne we have also an excellent church in the course of erection, cruciform, as many of our churches are, 137 feet long and about 40 in width. This town is of surprising growth: it only commenced about seven years since, and now has 8000 inhabitants. John Bullen and his wife reside there: their daughter is, I think, with you. He and his family are quite well, of course feeling, like the rest of us, the alteration in the times. Here I administered Confirmation to upwards of 300; consecrated the Cemetery—a beautiful ceremony, I am surprised not more frequently performed in England. Thence I proceeded to Geelong, on the other side of the Bay, in the steamer which plies every other day. We pass over in 6 hours—54 miles. About 50 here were confirmed; many other duties were performed. We then took horse and rode 200 miles to Port Fairy and Portland Bay, taking the stations in our way. We baptised more than 40 children, and received a great many to the Sacraments. Three weeks were consumed in this journey—a tiresome wearisome journey it was, through bogs and marshes, miles and miles, amidst snow and sleet and rain and wind such as I never before experienced. The spirits which hold dominion in high places seemed furious that we had invaded their domain. Gregory is gone with Bishop Pompallier to Moreton Bay. His health is very delicate. Do, Father President, tell me all about Prior Park, the past, present, etc.; have Dr Baines' secret sources of revenue been

found out? My best love to dear Scott, all the Nuns, Berington,—Ever most affly.,

✠ J. B. POLDING, Sydneien.”¹

Some months after the Archbishop's return from Hobart Town, he wrote a very lengthy and detailed account of what took place between himself and Dr Willson, to his *cousin*, agent, and constant correspondent, Father Heptonstall. Cardinal Moran's version receives not only corroboration, but, in many points, elucidation. It must be admitted that the Bishop of Hobart Town does not emerge so free from taint from this account as from Cardinal Moran's; but the information here given, resting on letters of Dr Willson quoted or referred to by Dr Polding, would tend to show that the former's outbreak resulted in his saying things which he afterwards regretted and endeavoured to explain away. Dr Polding was wise in putting his version of what took place on record, “in order that,” as he wrote, “if misrepresentation of fact should take place, as is likely, I may have some one to defend the character of the absent.” We may now let Dr Polding speak for himself.

“Sydney, 12th March 1845.

Confidential.

“MY DEAR CONFRERE,—I wish I could have as much pleasure in writing on this sheet as I had on the one which has just gone from under my pen. Considering all circumstances I think I am justified in detailing somewhat at length the circumstances of the Hobart Town affair, in order that, if misrepresentation of fact should take place, as is likely, I may have some one to defend the character of the absent. Well, in September before I sailed, I received a letter from Therry, telling me that he had obtained the Government money, and the other Church was out of debt. This was in 1842. It was in this year that the tide in these Colonies began to turn in a manner no one could foresee (I take credit, however, for having foreseen it). It was not, however, until the close of the year following that the insolvencies became so numerous. During this first part of this period, prices for

¹ *D. A.*, L 343.

labour etc., were extremely high. I mention these things, for they must be borne in mind to understand how the Church became involved so deeply in debt. Numbers who had promised to subscribe, failed to do so from sheer inability. Agreements, however, with mechanics and labourers must be kept. When Dr Willson arrived he found a debt of £3000 upon the Church. I quite agree in blaming Mr Therry for having incurred any expense after he knew that the Bishop was coming. I think him very wrong indeed. His excuse, however, is, that he with the people were desirous to have a church and home for the Bishop on his arrival, whilst he had no doubt that on that arrival, the people would make an extraordinary effort which, added to the funds he hoped the Bishop would bring, would diminish the debt greatly and bring it within small compass. It must be borne in mind, too, that the Bishop's prolonged stay in Europe was, innocently of course, one main cause of the debt's increase. On the Bishop's arrival, his Lordship justly required the surrender of all papers and documents. This Mr Therry demurred to do unless the Bishop would undertake the responsibility of the Church. This, again, the Bishop on his part declined. The ground of Mr Therry's demurrer was, that two lay persons with families being with himself responsible for the debts contracted on the part of the Church, if he surrendered the papers and Church property, he would have no security that these persons would be held harmless. Then followed a good deal of unpleasant altercation; proposals in writing set aside by verbal messages; whilst Rumour, with her thousand tongues, set afloat as many reports all tending to mystify the state of things. The Bishop wrote to me detailing [this] state. To pass over matters irrelevant: after the Synod, again he asked me, as he had before by letter, to go down and to endeavour to arrange matters. I accompanied his Lordship and I took Mr M^eEncroe with me, thinking that by his prudence, counsel, and influence both with Therry and the people, he would facilitate arrangements very much. We reached on Thursday, 26th Sept. I lost no time in setting about business. Therry came to meet us. I went home with him from the Bishop's house and requested he would give whatever papers etc., belonged to the Mission. These he instantly gave up. The accounts of the Church and some others were not prepared, but these in due course were to be delivered. I took them back with me and deposited them in the Bishop's house, and informed [him] that I had every hope that all would be amicably arranged. The

next day I was engaged in assorting the papers before presentation to the Bishop. In assorting them I met with a Will in which property was bequeathed to the Bishop. Thinking that this ought to be forthwith transferred to his hands, when for some cause he came to my room in his house, about two o'clock, I mentioned this circumstance of the Will and presented it to him. He took it in his hands, put it again on the table, and then broke out in the presence of Mr M^eEncroe, that I was only heaping insult upon insult, that I had no right to meddle with the temporal matters of his Diocese, that he knew well how far he was bound in his obedience to me in spiritual things, and so far he would obey; that he would never pay one farthing of the £3000, and a good deal more to the same effect. His Lordship was much excited and forcibly brought to my mind a remark to which I should have paid much more attention than I did. Do you recollect travelling with Mr Hulme from Brussels in a third rate carriage? I was praising Dr Willson's mildness and so forth, and he observed: 'Stop till something excites him, and you will see Vesuvius in a blaze.' An apparently mild man in a passion is, to me, of all things the most awful. Well, after this explosion, Mr M^eEncroe and myself agreed that good to be done there was none. I did intend to propose to have the buildings valued and whatever was over and above their just value to be deemed inconsiderately expended and to persuade Therry to pay that sum out of his own means. This was much in the spirit of what the Bishop himself had proposed. Then by the subscriptions of the people, Government aid, (for the secretary told me the Government would consider favourably our application for aid), and the sum which the Bishop proposed to expend in erecting a wooden church if the business could not be amicably arranged, I do not doubt the greater part of the debt would be taken up. This, however, put a stop to the business. I had resolved to leave Hobart Town instantly. However, a regard for decorum forbade this, and cooler reflection suggested the propriety of doing all I could to repair the past and to facilitate the future for the Bishop.

"Wherefore, the next morning I requested Mr Therry and his co-trustees to meet me in the sacristy of the Church. I explained to them how reprehensible their conduct had been in demurring to surrender to the Bishop the writings, etc., belonging to the Church. They replied they did not in the spirit of disobedience, but merely as a means of self-defence:

gladly would they surrender the property if they could be relieved from the responsibility. As they were held legally responsible it came to this: 'are you then prepared to sell the Church and the land, to liquidate the debt?' They replied, 'God forbid, they would rather perish, one and all.' 'Well, then,' I observed, 'of what use is your having all the odium of resisting lawful authority, without any earthly advantage?' In fine, I obtained from Therry the transfer of the land to the Bishop, and a declaration that they gave up everything whatsoever into his hands whilst they acknowledged that they were legally responsible. This done, I required them furthermore in my presence and that of Mr M Encroe, and of Mr Hall, Dr Willson's V.G., to ask pardon on their bended knees, for having resisted in any way or demurred to fulfil their duty in surrendering unqualifiedly the Church property; that they now did so and considered themselves alone *legally* responsible. Now I did expect certainly when this had been done, that [if] the Bishop would have cordially set to work and [by] every means exerted to extricate the Church from its difficulties, before this she would have been afloat. In this I have been grievously disappointed.

"Since my departure from Hobart Town nothing has been done: the same game of reports and rumours bandied about and acted upon; whilst in addition to the speech made to me orally, Dr Willson has written to me to say that he has no confidence in me, that he formally and deliberately renounced my friendship, that I have forfeited my title to be considered a just and honourable man, at least he puts a speech into my mouth which expresses this sentiment. In a preceding letter he had intimated that the entire business was mysterious. Of course, our relations are much altered, and only myself can tell how distinctly the hand of God may be seen in this business, and how justly I have been punished by being taken in the net of my own cunning.

"Since I commenced this letter, Dr Willson has written to me to disown the expressions of *my* having heaped insult upon insult: that he intended in this to refer to Mr Therry. To the rest he does not allude. I ought to have added, that he also said on the occasion alluded to, that *he had his advisers who were competent to give him advice, and by their counsel he would abide.* For that expression he craves forgiveness, and disavows any intention to offend. This is, however, a very unpleasant state. How all will end I know not. If Wilson of Downside had been with me, or Dr

referred to above—had recently been laid. The Bishop Epalle mentioned above and in Mr Harding's letter was the Right Rev. Mgr. John Baptist Epalle, consecrated to the Vicariate of Melanesia and Micronesia in 1844, and who underwent martyrdom in the December of 1845. The writer of the letter is an old acquaintance—one of those who accompanied Dr Polding to Australia when he first went out: being then a lay catechist. It will be remembered that several quotations from a diary he kept during that voyage were given.

“Sydney, 16th August 1845.

“MY DEAR SIR,—The Archbishop being so much pre-occupied with affairs at this present moment has desired me to write to you. . . . Dr Gregory and the Archbishop are pretty well. The Monastery is progressing rather slowly at present. The Cloisters are nearly half built, besides a library and a vestry adjoining the Cathedral. The Governor is very much pleased with the style and appearance of a School House nearly completed adjoining the Monastery, and which faces the Hyde Park public grounds; so much so, that he has given more land to erect another building which may serve some temporary purpose and afterwards form a part of the Monastery. The designs and plans look very well and commodious, and labour is cheap.

“A few weeks ago Dr Polding and Bishop Epalle laid the foundations of a new church, St Benedict's, in a popular quarter of Sydney. It is astonishing how eagerly the congregation subscribe their charities; £305 were collected on the spot. Shortly before, Confirmation was administered to 400 children and adults, and yesterday upwards of 200 children made their first Communion in St Mary's. Six new postulants are preparing to receive the habit of St Benedict. . . . The Home Government are introducing new regulations regarding the Catholic clergymen entrusted with the care of the prisoners in Van Diemen's Land and Norfolk Island, quite repugnant to the spirit and discipline of the Catholic Church, and robbing it of its spiritual rights, and which have probably been called for by Bishop Nixon's collision with the Local Government on some disputes between himself and his own clergy.—I have the honour to be, Dear Reverend Sir, Your very humble obedient servant,
S. HARDING.”¹

¹ *D. A.*, L 413.

Mr Henniker Heaton chronicles ¹ "4th October 1845, St Francis' Church, Lonsdale Street, Melbourne, opened," and the *Catholic Directory* ² gives: "5th October 1845, St Francis' Church, Port Phillip, opened."

These entries transport us to another part of Dr Polding's diocese, which was soon to be separated from his immediate jurisdiction; but over whose spiritual welfare he was at this time bound to watch.

Melbourne only dates from 1835; but, by 1839, it had so many Catholic settlers that Dr Polding was constrained to locate a priest there. This pioneer he found in Father Bonaventure Geoghehan, O.S.F., who accompanied Dr Ullathorne from Europe in 1838, landing in Sydney on 31st December of that year. For some months he laboured under the Bishop's eye in Sydney, but in May, 1839, he was sent to the Colony of Victoria. There was, of course, no church in Melbourne at that time, but he said the first Mass on Whitsunday, 19th May, in an unroofed store. A site was secured for a future church in Lonsdale Street as recorded by Mr Henniker Heaton, and in a few weeks a small wooden chapel was erected, Mass being celebrated there for the first time on Sunday, 28th July. In this pious haste we may see, here as elsewhere, the energy and determination, daunted by no difficulties, which characterised these early missionaries. Cardinal Moran ³ gives a letter written by Father Geoghehan to Father Therry, then in Van Diemen's Land, which shows the obstacles he had to contend with, and, of course, overcame.

"Melbourne, 21st August 1839.

REV. DEAR SIR,—When coming to Port Phillip I expected my first acquaintance with you would have been formed more intimately than by letter, as it was currently reported in Sydney that you would soon return there by the route of this district. This, I fear, is not likely to be the case, and I gladly avail myself of Dr Row's mediation to introduce

¹ *Australian Dates*, etc., pt. II, p. 249.

² 1846.

³ *History*, p. 714.

CHAPTER III

DR POLDING'S SECOND VISIT TO EUROPE. CONTINUED EXPANSION IN AUSTRALIA

BEFORE resuming our study of Archbishop Polding's movements, it is necessary to turn our attention for a while to the course of ecclesiastical history in England, at least so far as it affected one to whose career no Australian can be indifferent.

Dr Ullathorne, the virtual founder of the Church in the Antipodes, on his retirement from any further official connection with Australia, betook himself to his Monastery at Downside, where at a General Chapter of the English Benedictine Congregation held just about that time, the assembled Fathers invested him with the title of 'Predicator Generalis,' *ob merita*, which gave him a seat for life in the Chapter.

Dr Polding, anxious to secure his services for the Church which owed him so much, notwithstanding his reluctance, secured his nomination in Rome to one of the two newly created suffragan sees, namely that of Adelaide. But determined as he was to escape the burthen of the mitre, Dr Ullathorne made a second journey to Rome, where he succeeded in being allowed to decline the proffered honour. The memoir of this great prelate in the *Oscotian* (1889)¹ relates that: "After his return, Cardinal Franzoni wrote to him stating the intention of appointing a bishop for Perth in New South Wales,"² offering the See to himself, but if he

¹ Separately published, pp. 37-38

² This should, of course, be Western Australia; the reader will recall Dr Polding's letter to Cardinal Franzoni, suggesting its creation.



RIGHT REV. HENRY CHARLES DAVIS, D.D., O.S.B.,
Bishop of Maitland, N.S.W.
(Coadjutor of Dr. Polding).

should not think well to accept it, asking his opinion of certain others who had been proposed." He suggested Dr Brady, a priest whom he had been instrumental in sending to Australia, and for whom he entertained a high regard. During Dr Brady's visit to Rome, while in Europe forwarding the interests of the Swan River Mission of which he was Vicar-General on behalf of Dr Polding, he was appointed Bishop of Perth and consecrated in Rome on the 18th May 1845. The strange part of this appointment is, that though the new diocese of Perth was a suffragan of Sydney, Dr Polding was never consulted as to the selection of a Bishop, nor, indeed, did he know anything about it till some time later. The new Bishop, according to the *Catholic Directory* [1847], reached Freemantle, Western Australia, on 8th January 1846, accompanied by quite a large party of priests, Sisters of Mercy, and ecclesiastical students whom he had enlisted in the service of his diocese while in Europe.

After Dr Ullathorne had succeeded in freeing himself from the Episcopate, he settled down to the work allotted to him by his Superiors. He was stationed at Coventry, a mission of some importance in the Midlands, which, when he went to it, had been allowed through incompetence and mismanagement to get into a very low state, financially. The chapel, only built in 1810, was ruinous, the priest's house was a mean cottage. With his well-known energy, Dr Ullathorne put life into his congregation, built the present beautiful church of St Osburg and the adjoining presbytery, and, in fine, changed the whole situation from a state of depression to one of virile activity.

But a man of such marked talents as Dr Ullathorne displayed was bound sooner or later to be promoted to the episcopal bench. On the death of Bishop Baines, O.S.B., Vicar-Apostolic of the Western District, in July 1843, there had apparently been some idea of transferring Dr T. J. Brown, O.S.B., from the Welsh to the Western District, and of appointing Dr Ullathorne as successor to Dr Brown. But Dr Baggs was appointed Vicar-Apostolic of the Western

District, being consecrated in Rome on 28th January 1844. His early demise, however, on 16th October 1845, once more raised the question of Dr Ullathorne's suitability for the mitre; and early in 1846, a letter from Cardinal Acton announced to him that he had been nominated to succeed Dr Baggs in the Western District. The Cardinal pressed him not again to refuse the offer of a bishopric, reminding him that in the days in which they were living, the Episcopate, especially in England, was more of a burthen than an honour. "If honours and riches had gathered round the mitre which is now hanging over your Lordship's head," wrote the Cardinal, "then perhaps your virtue might find out some motives to allege as a plea of excuse for refusing the offer. But in the present circumstances, my Lord, it is pain, trouble, and labour which are offered to you, and therefore I trust that through love for Christ and His Church, you will immediately accept the burthen."¹ On receipt of this letter, Dr Ullathorne went by the next train from Coventry to Stanbrook, near Worcester, to lay the matter before Dr Barber, President General of the English Benedictines. Dr Barber represented to him the unsettled state of the Western Vicariate, and expressed his conviction that Dr Ullathorne was just the man to cope with the difficulties of the situation. Dr Ullathorne declared that nothing but an order under obedience would induce him to accept; to which Dr Barber replied that as far as his faculties extended, he gave him that order under obedience. A letter was therefore written to Cardinal Acton signifying Dr Ullathorne's acceptance of the appointment. The die being cast, Dr Ullathorne at once wrote to the Prior of Downside, Dom Peter Wilson (who had refused the See of Hobart Town), from Stanbrook Convent, on 28th April, and we learn thence how he had brought his spirit to make the sacrifice demanded of him. "After reading this letter before the Most Holy Sacrament," he wrote, "I bent down in submission; not a fibre of my heart would permit me to

¹ *Downside Review*, vol. viii, p. 77.

resist the will of Almighty God and the Holy See. To-day's post conveys my acceptance. Pray for me, dear confrere, and all my dear confreres pray for me and all the District, unceasingly; and accept, at this solemn moment of my life, the expression of my deep love and reverence for my Order, and for the house of my profession."¹

It is not our purpose to give here even an outline of Dr Ullathorne's work as a Bishop. To say that he was consecrated in his own church of Coventry on 21st June 1846, by Bishop John Briggs, Vicar-Apostolic of the Yorkshire District in the presence of all the Vicars-Apostolic of England, on the very day of the Coronation of Pope Pius IX; that after two years he was translated to the Midland District as successor to Bishop Walsh; and that by the restoration of the Catholic Hierarchy in England on 29th September 1850, (in which event he had a leading share), he became first Bishop of Birmingham, which See he ruled till March 1888, is sufficient to recall to many minds the variety and the amount of work done in those forty-two years during which he bore the burthen he had been so solicitous to escape.

Dr Polding reached England just after Dr Ullathorne's consecration had taken place; in his *Autobiography*,² the new Bishop tells us that "at this time, I received a letter from Archbishop Polding, just arrived in London from Sydney, expressing great regret at having arrived too late, as his principal object in coming to Europe was to solicit the Holy See to appoint me to be his Coadjutor."

The correspondence of this period is scanty almost to vanishing point; hence it is a matter of difficulty to chronicle exactly how the Archbishop employed his time. Cardinal Moran states³ that on 5th August 1846, he was preaching at the dedication of St Anne's Church, Edgehill, Liverpool, and that immediately after he went over to Dublin and took part in the solemn obsequies attending the reception of the body of the great Liberator, Daniel O'Connell, in Dublin,

¹ *Downside Review*, vol. viii, p. 78.

² p. 242.

³ *History*, p. 445.

after his death in Genoa on the preceding 15th May. Dr Polding will probably have stayed some weeks in Ireland on that occasion, partly to beat up new recruits for his diocese, and partly to arrange with the Archbishop of Dublin for the education of students for the Australian Mission at the new college for foreign missions then in contemplation, to be opened at Drumcondra. He returned to England, however, before the end of August; for the *Catholic Directory*, 1847, states that he was present at the solemn opening of the new Church at Cheadle, which took place on 1st September 1846. The same *Catholic Directory* states that Dr Willson, Bishop of Hobart Town, arrived in England on 27th January 1847; it is probable, therefore, that during the spring of 1847, both these prelates made their way to Rome to lay their respective cases before the Congregation de Propaganda Fide for decision, so that their differences might be composed.

The mention of Dr Willson's name in connection with his visit to Europe, justifies the insertion of the following letter from that prelate to Father Heptonstall. It is dated, Port Arthur, 1st May 1846, and recalls to the memory the story of Norfolk Island—that dread spot about which the reader has already learnt so much from Dr Ullathorne, and shows that he was on his way to Norfolk Island to institute an enquiry into the whole system of prison discipline. As Dr Willson's present visit was, in a sense, the complement of that of Dr Ullathorne, we may here quote what is said in the Memoir of Dr Willson in the *Dictionary of National Biography*.¹ "Besides Norfolk Island, other penal settlements at Port Arthur and on Maria Island came within the jurisdiction of the new bishop. Great social evils had been developed under the prevailing system of penal discipline, but Willson effected many ameliorations in the treatment of the convicts, especially on Norfolk Island. Indeed, his representations to the colonial and imperial governments, backed by Sir William Thomas Denison, ultimately obtained a thorough reformation of this part of the system. So earnest was he in his purpose that he resolved to come home in order to let

¹ Reissue of 1909, vol. xxi, p. 525.

the British Government know the truth with regard to the sufferings of the convicts and the horrors of Norfolk Island. He arrived in England in the middle of 1847, and he was listened to with respectful attention both by Her Majesty's Government and by the Select Committee of the House of Lords." We may here fitly quote the next sentence, though it takes us ahead of our subject: "He reached Hobart Town again in December 1847, and, in consequence of his continued exertions, Norfolk Island was eventually abandoned as a penal settlement." The last paragraph of the following letter has reference, of course, to the ecclesiastical troubles which were taking him to Rome.

"Port Arthur, 1st May 1846.

MY DEAR KIND FRIEND,— . . . I am on my way to Norfolk Island, and we have put in here for prisoners. . . . The books have been a blessing *beyond conception*. This Island had scarcely a Catholic book on it! I could not have imagined such a dearth.

"We have been looking out with the greatest anxiety for the three priests you gave us hopes of. May God grant that they may be in Hobart Town before I return, which will be about seven or eight weeks.

"We have now in V. D. Land the *whole convict population* of the British Dominions, including the retransported from New South Wales. One third of the convicts are Catholic, and we have a total of 6000 yearly. We have only *three* priests on the convict establishment, and three lay catechists. We have upwards of thirty prisons in various parts of the Island. We ought to have at least *a dozen priests*. Would it be proper to consult some prudent gentleman in Parliament, or Peer, to interest himself for us? May I beg, for mercy's sake, your advice and aid? Application was made by me for *several priests*, about a year since, for the Convict department; the application was, I am told, approved, and my letter sent home with a request that *three priests* at least might be sent out *immediately*. None, alas! have come. The Government here is most kind. I am going now to Norfolk Island on the wish of the Comptroller General and cheerful acquiescence of the Governor. The Comptroller says the visits to Port Arthur, where he was until lately the Commandant, were so apparent, that a visit to Norfolk Island must be productive of much

good. They have given me a good supply of prayer books. . . .

"We had a terrible passage yesterday. Oh! what a state the poor prisoners were in! alas, alas! poor human nature! We had one brought out of the prison below, in his shirt only, and chained by both wrists to a ring on the floor of the deck, nearly 12 hours, that is, from 8.30 at night until 8 the next morning. I had attended him under sentence of death about two months ago, when Mr Hall was in Sydney. After all, he was *not the man* who had committed the offence (that of endeavouring to smoke!); he bore his sufferings like a Christian. I want to make myself fully acquainted with the *whole system*, with the hope, by the divine blessing, of having some of the hardships, *which are useless*, discontinued. I find the Government disposed to work kindly with me.

"Our calamitous Church affairs are as they were! What a mystery! But the adorable Will of God be done! Mr Therry is still afflicting the Church with an insane or [?] head, or a sadly disciplined tongue. The day of judgment will make all things clear, that is certain. . . .

I beg to remain, my dear and Revd. Friend,
Your most faithful servant in our dear Lord,

✠ R. W., Bp. of H. Town."¹

We must now return to Dr Polding's work in Europe. A document is extant, affording proof of the Archbishop's zeal for the future supply of priests. Till he could train his own, he was only too glad to borrow from England and Ireland, and indeed, from any source, native or foreign: but the necessary ideal was, of course, to train native-born Australians. For this purpose his whole energies were bent on developing his own Seminary in Sydney, and with a view to this end he wrote and issued a circular soliciting pecuniary aid and support for this most necessary establishment. The circular bears neither address, nor date nor signature, all these being added in holograph, so that the appeal became a direct personal one. Several such incomplete copies are still at Downside.

In this circular Dr Polding bears grateful witness to the

¹ *D. A.*, L 462.

help he had received from the Society for the Propagation of the Faith at Lyons, and some useful figures as regards his infant Seminary, which educated forty-five day scholars, and housed fifteen candidates for the priesthood, and eight lay brothers. He gives his clergy as being twenty-five in number, and the Catholic population of Sydney as 14,000 out of 40,000, while the Catholics of his diocese were upwards of 60,000 in number, a prodigious advance on the figures of but a few years previously, as given by Dr Ullathorne. Once more, in this public presentment of his aims, he reverts to his desire to make his diocese a monastic one. "We should endeavour," he says, "to transplant that same Holy Order, in which we have been nurtured, to the far distant climes of Australia. For, our Seminary partakes of the monastic character. The Divine Office is daily recited at stated hours in the Metropolitan Church of Sydney by its members. They are brought up in simplicity and obedience, in habits of retiredness and self-restraint, which we know from experience to be the best preparation for the future Apostolic Missionary."

[Circular]

"One of the causes which have impelled me to undertake the long voyage of sixteen thousand miles, with great grief to leave my flock, and at great inconvenience to visit Europe, is the absolute necessity I am under of obtaining means to erect a Seminary for the Australian Missions. The Holy Council of Trent enjoins, as a solemn obligation, the duty of providing a Seminary in each Metropolitan See, and even directs Church Revenues to be used for such a purpose, in preference to every other. In Australia, our Ecclesiastical Establishments are in their infancy—Church Revenues we have none—whilst the necessity of providing a Seminary without delay, presses upon us with greater force from the very circumstances in which we are placed.

"We relied, perhaps with expectations too sanguine, on aid from the excellent Society for the Propagation of the Faith, to which We gratefully acknowledge our great obligations: but the Establishments Religion is making at the present time in Islands and Countries the most remote, which the foot of European had not previously touched, necessarily

absorb sums of money, to which the piety and charity of the Faithful are barely commensurate. The visitations of Providence also require extraordinary aid in reparation of calamitous effects. Again, the British dominions in Europe largely partake of the funds of the Society. Hence, desirous as the Society is to assist me, it cannot; and even the allocation of former years has been, this year, considerably diminished.

"In Europe, if a Diocese be scantily provided with Clergy, assistance may be obtained from other Bishops. It is not so in Australia, separated as We are from all Christian countries by many thousands of miles: and the expense of bringing our missionaries from Europe is very considerable. Moreover, from Europe We cannot obtain a supply equal to our exigencies. The demands of England are daily becoming more urgent; the conversions which have taken place, intimate that even greater changes may be expected. Prudence, therefore, requires that we should endeavour to render our Missions independent of extraneous aid. We have, in consequence, commenced the erection of our Seminary. We have 45 Scholars, who now attend the Day School; 15 Candidates for the Sacred Ministry, who reside with us, and 8 as Lay Brothers. We observe among our young Australians a strong desire to consecrate themselves to the holy duties of the Cloister and Sanctuary. But without a Seminary, order and discipline cannot be observed—studies cannot be properly conducted—the Candidates for the Priesthood cannot be trained to the becoming discharge of the sublime functions of the sacred state to which they aspire. Our Seminary is intended to supply Missionaries to a country immense in extent, wherein are thousands of uninstructed Natives in the lowest state of barbarism; thousands of Catholics without the sacramental means of salvation; numbers of well-intentioned individuals prepare to embrace the truth. In our Archdiocese we have only 25 Priests, in an extent of country of 1,500 miles in length, and many hundreds in breadth, having throughout a scattered population. Double that number would not suffice.

"You are invited to assist in giving permanent existence to the Church of Australia. This can only be effected by the institution of a Seminary. And it would appear to be in the sweet designs of Providence, that just at the time when the ruins (sad emblem!) of the first Monastery of SS. Peter and Paul of the Holy Order of St Benedict, erected at Canterbury by the Blessed Augustine and the

Monks who accompanied him to labour in the conversion of our Pagan Ancestors, has been purchased for the purpose of erecting a College to supply the Colonies with Anglican Ministers, at an expense of £3,000, and more than £40,000 have been subscribed and paid to build and endow it—it would appear, I say, that we should endeavour to transplant that same Holy Order, in which We have been nurtured, to the far distant climes of Australia. For, our Seminary partakes of the monastic character. The Divine Office is daily recited at stated hours in the Metropolitan Church of Sydney¹ by its members. They are brought up in simplicity and obedience, in habits of retiredness and of self-restraint, which We know from experience to be the best preparation for the future Apostolic Missionary.

"Oh! then, in gratitude for the gift of Faith, bestowed upon our country through the Blessed Augustine and his companions;—in compensation for the use to which the venerable ruins of Canterbury are to be perverted—as a means of drawing down from Heaven yet more abundant graces, which may bring our Native Land once more within the fold of Christ's Church—We earnestly entreat of your charity and faith, that assistance which may enable us to accomplish the good work we have in hand. Even as of old, so now, will prayers be unceasingly offered by the Community in Australia for their Founders and Benefactors. The sum We require is about £4,000. Could We even obtain a portion of it as a loan, on moderate interest, the advantage to us would be very great. Unless We do succeed in obtaining the means We solicit, We greatly fear that the labours of eleven years will meet with a fatal check. The College to which We have alluded, is to prepare Anglican Ministers for Australia. Spread over the country in competent numbers, in the absence of the Missionary, our children will be baptised by them—parents, careless at first, will be subverted—the Natives will perish in their ignorance—Ruin must ensue! Wherefore, as We have devoted our lives to the holy cause of Religion in that far distant land, We humbly and earnestly solicit you to aid us in fulfilling the gracious designs of Infinite Mercy in its regard. Situated at the opposite side of the Globe—the night of Europe is the

¹ The Seminary will be attached to the Metropolitan Church of St Mary, and placed under the patronage of the Ever-Blessed Virgin, at Sydney, New South Wales, a City containing 40,000 inhabitants, of whom 14,000 are Catholics. There are in the Archdiocese upwards of 60,000 who profess our Holy Faith.

day of Australia. Will you not derive consolation, when you retire to repose, in the thought that you have materially contributed to the greater expansion of honour and adoration to our Divine Lord in the Sacrament of His love—that through your means, whilst His faithful adorers in Europe give to nature the rest she requires, the hymn of praise is not interrupted, it is taken up at the Antipodes? Is it not gratifying to be assured, that you have been instrumental in the accomplishment of prophecy—*From the rising to the setting of the sun*, through you, the *name of the Lord is made great*—at the Antipodes *is offered the Holy Sacrifice*, the Divine Office chanted, the functions of the Priesthood performed—in all which you have part—Can any work tend more to the glory of God and the good of souls? We pray you, therefore, to assist us in erecting our Seminary—We earnestly solicit you not to refuse us aid.

I have the honour to be,
Your very faithful servant in Jesus Christ.”¹

Already several times we have come across the Archbishop's desire to make a foundation of Benedictine Nuns in Australia. His own deeply spiritual character, his experience as novice master for fourteen years at Downside, and his former labours as extraordinary confessor to the Franciscan Nuns at Taunton peculiarly fitted him to superintend such a foundation and to direct it into sound traditions when faced with novel conditions and surroundings.

While in England, it was but natural that he should endeavour to secure a filiation from Stanbrook, the Convent of Benedictine Dames belonging to the English Benedictine Congregation. The process by which this germ of an idea was to fructify and burst into being is detailed in the following official letter from the Archbishop to Dr Barber, his old Prior and now President General of the English Benedictines, without whose consent nothing could be done. Dr Barber sent the Archbishop's proposals to his official advisers, the three *Defensores Regiminis*, and as may be observed, they each appended to the letter their approval of the scheme. Their assent obtained, that of Dr Barber followed, and thus

¹ *D. A.*, L 218, 1846.

we see realised one of the plans nearest to Dr Polding's heart.

'Dame Magdalen,' the pioneer Benedictine nun of Australia (in the world, Constance Le Clerc) was professed in 1816, and died on March 28th, 1878, having been for thirty years, out of a long life of sixty-two years in religion, in New South Wales in close touch with Archbishop Polding till his death just a year before her own. Her companion was Dame M. Scholastica Gregory, sister to Dr Gregory, who had been professed in Princethorpe Priory, near Leamington, Warwickshire. She did not live many years after her migration to Australia.

"Dublin, 10th August 1847.

VERY DEAR AND REV. FATHER PRESIDENT,—Soon after my arrival in England, Dame Magdalen, one of the senior nuns of the Convent of our Lady of Consolation, made manifest to me a disposition which for several years had grown upon her in reference to undertaking something for the greater glory of God and for her own salvation and that of others, which was not strictly required by her position.

"Hearing that I was desirous to obtain religious Sisters of our Holy Order, for the purpose of commencing a convent in Australia, this desire, which had hitherto been vaguely general, became centred in that object.

"I directed her to speak on the subject with her spiritual director, with her Superiors, and praying most earnestly that the will of God might be accomplished in her regard, to abide the result in great simplicity.

"In order that no personal or human inducement as far as I was concerned might influence Dame Magdalen, I have studiously avoided all correspondence with her on the subject, and, in conversation, all encouragement.

"Nevertheless, Dame Magdalen still persists, and believing as I do, that it is the will of God that this great work is to be accomplished by her means, I consider it to be my duty, to entreat that you, Very Rev. Father President, and the Rev. Members of the Regimen will take this her desire into favourable consideration, and if by you approved, will moreover propose the measure to the Lady Abbess and Superiors of the Community.

"It is proper that I should mention my intentions in

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reference to the Benedictine Convent to be established in New South Wales.

"I propose to devote to its use a property consisting of a good house with some cottages situated at Windsor about 35 miles from Sydney. And as the mission allows a sum in the proportion of £30 per annum to each of the Sisters of Charity, which is found to be sufficient for their comfortable subsistence, so will a similar sum or that which may be required for the purpose, be allowed to each Sister in the Benedictine Convent until it shall be enabled to support itself by its School, which with reason we may hope will eventually be the case.

"With sentiments of filial veneration, I have the honour to be, Very dear and Rev. Father President, affectionately your Br. and Servt. in J.C.,

✠ J. B. POLDING, O.S.B., Abp. of Sydney.

"For the reasons assigned by our Very Rev. Father President I give my full consent to the prayer of the Most Rev. Dr Polding, Archbishop of Sydney.

D. GEO. TURNER,
Regim. Def. primus.

Stanbrook Convent,
27th August 1847.

"For the same reasons I give my consent to the request of the Archbishop of Sydney.

DOM DUNST. SCOTT,
Def. Reg. Secundus.

Little Malvern.
31st Aug. 1847.

"I perfectly agree with my fellow Definitors Reg. in giving my consent to the Right Rev. Archbishop of Sydney's prayer.

DOM BERNARDUS ROBINSON,
Def. Reg. Tertius.

Hexton,
1st Sept. 1847."¹

Archbishop Polding's journey to Rome was, as already stated, partly on account of his differences with Dr Willson. While there, however, much else had to be done. The needs

¹ *D.A.*, M 31.

of Melbourne were pressed upon the consideration of the Propaganda authorities, and as a result of Dr Polding's efforts, Melbourne was erected into a See, and he had a fourth suffragan in his Province. Even so, the work immediately under his supervision was so great and so exacting that, vigorous as he was, he felt he could not do it justice single-handed, he therefore petitioned for a coadjutor. The peculiar character of his Seminary and the other conditions prevailing in Sydney necessitated that such an auxiliary should be a Benedictine. Dr Ullathorne was now out of the question. After various negotiations, the choice fell on Dom Henry Charles Davis of Downside. The See to which he was appointed was a territorial one, that of East Maitland. As the first intention was that the holder of this See was to be a coadjutor to the Archbishop and nothing more, its limits were confined to the small township of East Maitland. As a matter of fact, during the six years that Dr Davis was in Australia, his duties kept him in constant residence in Sydney, so that he never visited the place with which, in name, he was so intimately associated. The new See was created by papal Brief on 27th of May 1847, the Briefs appointing Father Davis to it, bear date 24th September 1847, so that Archbishop Polding had the satisfaction of knowing that all preliminaries had been completed before his own departure from England, which Cardinal Moran puts at 17th October, but was given by the *Catholic Directory* as 7th October 1847, "accompanied by several ecclesiastics and religious."

That the latter, and not the former is the right date is proved by a consolatory letter written by the Archbishop on the eve of departure to the Abbess of Stanbrook.

" 31 Seel Street, Liverpool, 6th October.

DEAR LADY ABBESS,—I have just received your most affectionate note whilst preparing to write, not indeed to say adieu in the sense of worldlings, but as expressive of the union which separation serves only to spiritualise and to purify.

"My dear Sister, we must enter into the designs of

Providence. We are as stones in the Building of Christ's Church—just to be used and placed where it is most conducive to the general good. We would always dwell together with our Divine Lord on Mount Thabor, enjoying in our convents the sweet consolations of the presence of our Divine Lord, and at the same time all that can render this life dearer—the conversation, holy love, and affections of those who have with ourselves consecrated them to God. Yet, Calvary is to be our portion here; and hence these trials, which at the same time bring with them much to console. The pangs of transition will soon, I trust, be mitigated. You will hear of your children and grandchildren, you will rejoice that the pain of the sacrifice has been the means of bringing so many to God, to sing His praises, to follow the same Holy Rule under the same constitutions which have sanctified ourselves and those that went before us. Your sisters are my sisters, their happiness is mine, out of my cup they will drink, of my bread they will partake so long as it pleases Almighty God that we should be together. So let us take courage, and be submissive to His adorable will. It is not for self we go to realms of darkness far away, with the light of God's holy truth. No, my dear Sister, the same high calling which drew you out of your family to be incorporated in another and more extensive, now develops itself further. Again the same spirit of sacrifice requires that we should break asunder the bonds which religion had welded, and go away. Let us not repine. The tear may fall, but the victim will not be sullied. What a comfort then awaits us. We shall hear that our good God who is never surpassed in generosity, for one, has given you many. That peace is yours, and sympathy and love for the absent has become a means of uniting more strongly those who always have but one heart and one soul. Dame Magdalen is quite well, and appears to be so fully impressed that her vocation comes from God, that peace and happiness follow of course. My blessing to all and each of my sisters accompanies this. You will now hear again from your most affectionate brother,

✠ J. B. POLDING."¹

The *Catholic Directory* preserves the memory of another sphere of Dr Polding's activities while in England. It will be remembered that from his first arrival in Sydney Dr

¹ *Stanbrook Archives.*

Polding had been subjected to many forms of petty annoyance at the hands of his rival, Dr Broughton, and it will be fresh in the recollection of readers that Dr Polding had chafed considerably under the foolish tactics pursued by this extraordinary prelate. Dr Nixon, the first Protestant Bishop in Tasmania, took up the same attitude in respect to Dr Willson, addressing a letter to him in which he asked "by what authority he dared to assume that title" of Bishop of Hobart Town. To the delight of all, Protestant as well as Catholic, Dr Willson very properly replied that "the rudeness manifested by the enquirer compelled him to refuse any other reply than to say that he thought the vice and crime abroad in the Colony called for different labours than quarrelling about titles." Dr Polding and other prelates similarly circumstanced felt it was time once for all to secure proper recognition. It is clear that what the *Catholic Directory* refers to is the result of interviews with the Colonial Secretary of State. On 24th November 1847, there was a "Circular issued from Downing Street, instructing the Government Authorities in the Colonies to address the Catholic Bishops in such Colonies by the title to which their rank in their own Church may appear to give them a just claim, by officially styling them 'Your Grace,' or 'My Lord,' as the case may be." This official recognition of their status secured them for the future from a policy of pin-pricks as foolish as it was futile.

The year 1848, from the Australian ecclesiastical point of view, opened auspiciously with the consecration of Dr Davis to the See of Maitland.

The Right Rev. Dr Henry Charles Davis belonged to an old English Catholic family settled at Usk in Monmouth. His elder brother Richard and his younger brother Edwin both entered Downside Monastery. The former died at the patriarchal age of eighty-four on 15th May 1889, the latter at the age of sixty-one on 25th September 1880. The future Bishop was born at Usk on 18th May 1815, and entered the school at St Gregory's, Downside, on 15th August 1826. At the end of his school career, which was

passed not without distinction, he petitioned to be admitted as a member of the community, and received the Benedictine habit from Dom George Turner, then Prior (one of the last of the old Douay monks), on 1st March 1833. He pronounced his vows on 24th June 1834, a coincidence being that Dr Polding, then Bishop-Elect, was present, he having been his novice master, as he had previously been his prefect, so that his whole training had taken place under the watchful and fatherly eye of him who was to be his last Superior. After the period of ecclesiastical studies customary at Downside, he was ordained priest on 8th November 1840. We now quote from Cardinal Moran's *History*,¹ evidently taken from the obituary notice of a Sydney paper dealing slightly perhaps in hyperbole, as when speaking of Dr Polding as an "aged Prelate" in 1848, when he was but fifty-four. "He held for some years the office of Prefect of the College, and also, being remarkable for his musical skill, discharged the duties of Precentor. During the two years previous to his appointment to the Episcopate he had the missionary charge of the parochial district in which the monastery was situated. It was Dr Polding who had prepared the youthful student for his first Communion and had been his guide in his early studies. The same Prelate as Master of Novices had formed the heart of the young novice to the observance of the Benedictine rule. The fervent religious now mature in piety was chosen in the ways of heaven to bring consolation to the aged Prelate in his most distant missionary field, and to co-operate with him in the promotion of religion throughout the Australian continent. The consecrating Prelate on the occasion of Dr Davis's elevation to the Episcopate was the Right Rev. Dr Ullathorne, who had himself laboured with such zeal as the Vicar-General of New Holland"; here we have to differ from Cardinal Moran's account, preferring that of the *Rambler*² but a few days after the event, which gives as the Assistant Prelates, Dr Wareing, Vicar-Apostolic of the Eastern District, and Dr Brown, Vicar-

¹ p. 335.² Vol. i, p. 195.

Apostolic of the Welsh District, the sermon being preached by Dr Morris,—“no stranger to the religious interests of Australia,” according to the description quoted by Cardinal Moran,—who preached from the very appropriate text: “You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost parts of the earth.”¹

Dr Davis quitted England on the 15th of August, 1848, the Feast of the Assumption, and reached Sydney on the 8th of December, the Feast of the Immaculate Conception. The Archbishop, in a letter to Dr Goold, dated 27th of December, 1848 says:—“The Bishop of Maitland, my Coadjutor, Dr Henry Charles Davis, arrived on the 8th of December. I was absent at the time, being desirous to go up the country and to return before Christmas. I visited Berrima, Queanbeyan, Goulburn, and Bungonia.”² But on his return, the Archbishop received him with great affection, the clergy and laity likewise extending him a very hearty welcome. Dr Polding had himself reached Sydney from Europe on the 22nd of March 1848, when he, too, was the recipient, not only of a most enthusiastic welcome, but also of an address accompanied by a handsome service of plate.

The *Rambler* for November 1848,³ thus records this pleasing incident:—

“NEW SOUTH WALES.—His Grace the Archbishop of Sydney was presented in April last, with an address of congratulation upon his safe return from Europe, and with a service of plate, purchased by subscriptions from members of the Catholic body, as a slight token of the esteem and affection which they entertain towards their chief Pastor. The Archbishop accepted the gift, and expressed his intention to ‘transmit it to his successors in the archiepiscopal office, as the cherished evidence of a people’s love.’ The plate cost about £300; but the articles were most of them bought at a comparatively low rate, and the service is therefore more complete than could have been expected.”

¹ Acts, i. 8; cf. *Rambler*, Vol. i, No. 10, p. 194-5.

² Moran, *History*, p. 746.

³ p. 230.

From a few letters belonging to this period we are enabled to see something of what was giving pleasure, and of other some that was brewing trouble. There is the note of joy in a letter penned to Father Heptonstall on 3rd July, at the progress noticeable in the Seminary, at the professions and ordinations giving such promise for the future. "The Seminary is flourishing," Archbishop Polding says, "under the care of Messrs Sconce & Makinson." These two gentlemen were recent converts, both formerly Anglican clergymen, who, fortunately for themselves as a means of support, and for the Seminary as being university graduates, were found this employment by the Archbishop. The *Catholic Directory* for 1849, gives amongst the numerous conversions of the previous year the names of the two gentlemen referred to. "Conversion of Rev. Robert Knox Sconce, B.A., of St Andrew's Church, Sydney, New South Wales, and his wife.¹—Conversion of Rev. Thomas Makinson, of Sydney, also a minister of the Anglican Church."

This letter is packed full of short references which all need explanation if the Archbishop's words are to be understood aright. The mention of "Vaccari," and "the other three," recalls the four Passionists who accompanied him from Europe in 1841, and were stationed at Moreton Bay for the purpose of evangelising the aboriginals. The reader has already become acquainted with some of their experiences. Although Dr Polding allowed these Fathers £200 a year towards their support, they found it impossible to make ends meet, and they could only keep together the tribes they were trying to teach by supporting them: the natives could, apparently, understand no other relation between themselves and their spiritual guides. Trouble arose, also, between these religious and the Archbishop,

¹ Mr Sconce shortly after his reception into the Church published *A few Plain Reasons for submitting to the Catholic Church*, in Sydney. This pamphlet was afterwards reprinted in England, and the *Rambler*, October 1849, says of the author: "He hits the right nail on the head, in good earnest, and with good effect. His reasons are full of sense, and well worth distribution."

through their claim to independent jurisdiction which, of course, Dr Polding had never contemplated, and had no intention of ceding to them. While the Archbishop was in Europe these Italian missionaries felt their difficulties press upon them with greater weight than ever, and, giving up all hope of success in their work amongst the aboriginals, left Moreton Bay. Father Vaccari made his way to South America, and after many adventures reached Lima, in Peru, where he entered a Franciscan Convent, and there, after some years, died. Father Pesciaroli returned to Italy; while two others, Fathers Snell and Lencioni, later made their way to the diocese of Adelaide (where they laboured for several years), as mentioned in Dr Polding's letter; but their first intention, evidently, had been to proceed to the diocese of Perth. It was but two and a half years since Dr Brady's arrival: nevertheless the state of affairs there was in sad contrast both with the fair hopes raised by an auspicious beginning, and with the success that attended every other diocese founded in Australia. Cardinal Moran gives figures showing the source of trouble. "The resources of the diocese of Perth were completely swamped by the ever increasing debts and the accumulating interest. The debt incurred by the Right Rev. Dr Brady for the mission in 1845 was £2492 11s. 6d.; in 1846 there was an additional debt of £1604 8s. 4d.; in 1847 another debt of £1959 10s. 6d; in 1848 a still larger debt of £2533 12s. 11d.; and in 1849 a further debt of £1364 1s. 3d.; making a total of almost £10,000."¹

Dr Brady had settled some Spanish Benedictines in his diocese to evangelise the blacks. Dom Serra, the Superior, was commissioned to visit Europe to raise funds to extricate the impoverished and debt-burthened diocese from its financial straits. While he was on his tour, a plan was formulated by the Government to make a new Colony at Port Victoria (or Essington)—at the extreme north of the diocese of Perth—and it was considered politic to appoint a Bishop to

¹ *History*, p. 562.

prepare for the erection of a new diocese there. Dom Serra was chosen on 7th July 1847, and consecrated Bishop of Port Victoria by Cardinal Franzoni on 15th August 1847.¹ Dr Polding's latest information on 3rd July, 1848, makes him speak of "D. Serra, the elect Bishop for N. Australia."

Dr Polding refers to the continuance of disagreement in Van Diemen's Land, and of a renewed effort to arrive at some *modus vivendi*. The *crux* of the trouble lay in the fact that, as he expressed it, "there has been a sad want of heroic generosity, and too much, by far, of human calculation."

The allusion to the coming consecration of Dr Goold to the newly created diocese of Melbourne, and the inevitable re-cremations consequent on the conversions referred to explain themselves. This letter is followed by another of about the same date addressed by Dr Polding to the Archbishop of Dublin, with further particulars about the convert clergymen, and other items of Australian progress. The two are, in a sense, complementary one of the other, and after the lapse of more than sixty years, come together once more.

Abp. Polding to Father Heptonstall,

"Sydney, 3rd July 1848.

MY DEAR HEPTON.—[after various commissions for stained glass windows, bells, etc. etc.] I am now enjoying some rest after a pretty good bout of work since Passion Sunday. The *Chronicle* would tell you from time to time of our doings. Thank God! our labours are very productive. The Seminary is flourishing under the care of Messrs Sconce and Makinson [the two convert clergymen]. 85 boys attend. . . . Since I wrote last I gave a Retreat to the entire Community for 10 days . . . our Community is my comfort. I have ordained two secular priests, Messrs Leckie and Ryan, since my return. Ignatius McLellon, who came out with me last time, and Maurus O'Connell, two of the Australian Benedictines,—the latter a very fine young man, the *first* native born,—professed, and ordained; it pleased me much to observe general *national* rejoicing on that account. On the 18th, three will be professed—one native-born, two others from

¹ *Catholic Directory*, 1848.

Ireland, one I sent out as a priest in the Nov. before we started for Rome—a saintly young man. Three will at the same time take the habit. . . . I do not know where Vaccari is, the other three are in S. Australia. When they heard how things were in West Australia, they would not proceed. I can get no letter from Dr Brady. I had one from Dr Madden, an excellent Catholic and Colonial Secretary, in which he says things as regards the Government and our Church are as bad as things can be. He entreats me to visit the Diocese. This, of course, I have no power to do. I learned at the same time that D. Serra the elect Bishop for N. Australia had proceeded to Europe; I presume to report how things are, and this is certainly a relief to my mind. Father Therry has gone down to Hobart Town to try once more to patch up matters. I fear this will not be done. The Bishop tells me he has directions from the Holy See how to proceed, and he is determined to do so; of course there can be difficulty if this be the case. I know not how it is. Our Attorney-General says, and I believe it, that any two well-meaning men could settle the matter in ten minutes, and I believe it. He, M^oEncroe, Gregory and Sumner, consider one side as much in the wrong as the other. For my part, on the Bishop telling me he had directions how to proceed, I wrote to say that I could not, and did not intend to interfere any further. This is a great relief to my mind, though I cannot shake off a dread that that unhappy Church will suffer much. There has been a sad want of heroic generosity, and too much, by far, of human calculation.

"I expect Bishop Murphy before the end of this month. Dr Goold's consecration to Melbourne takes place on the 30th. He will have a tough antagonist in Parry, the Protestant bishop: he is an active, strong man, and has leagued with the Methodists and I know not what. I shall send you an *Atlas* which contains Mr Sconce's second letter in which he trounces Dr Broughton in right good style. . . . You will perceive an alteration in the *Chronicle*. It was necessary: the expenses were too heavy. An independent Daily in the Catholic interest will soon appear. Adieu. . . .

✠ J. B. POLDING. Abp. of Sydney."¹

Abp. Polding to the Abp. of Dublin.

"Sydney, 10th July 1848.

"The Rev. P. B. Geoghehan, of Melbourne, who has been

¹ *D. A.*, M 94.

on this mission a considerable time, has been informed that, during my late sojourn in Europe, I stated circumstances which might be deemed disparaging to his character. As his informant, a priest whom I have requested to retire from the mission, had not been in my society once during my visit to Ireland, that which he has reported he could only have obtained through hearsay. It was to the effect I had, at the table of your Grace, asserted that Mr Geoghehan had used expressions recommendatory of himself to the Episcopal dignity. I have not the least recollection of having made such an assertion, and I do not believe that I have made it. Shortly before my departure from Sydney, it was generally reported that Mr Geoghehan was about to return to Europe, and some of the journals added that it was for a mitre; Orange journals, of course. It is possible I may have, *en badinage*, mentioned this, yet I do not believe I did. Fearful that an impression unfavourable to him may have been made on your Grace's mind, as he has requested, so I write to entreat that you will believe, as I do, that he never used expressions of the nature alluded to.

"Your Grace will rejoice with me in the conversion of two ministers of the Anglican sect, Messrs Sconce and Makinson, one of Oxford, the other of Cambridge. They were considered before this step the most learned, pious, and zealous in their body. Of course, afterwards, language could scarcely provide terms of vituperation to those whom they had left, to express contempt. Since my return we have had a great accession to the Church. I administered Confirmation, two Sundays since, to nearly 700 persons, and almost one half were converts. I have ordained to the priesthood, Messrs Leckie and Ryan, who accompanied me from Drumcondra. The latter proceeds to Norfolk Island to aid an aged priest already there. The former will be appointed with Mr Hanly on my most distant mission, 650 miles to the north of Sydney. I have also ordained two educated in my own monastic seminary, one of them a very valuable subject, native born. I have also received three to the religious profession, and admitted two to their probation. My community fulfil the duty of canons in the Metropolitan Church. The entire Office is publicly recited each day. All included, it had reached the number of 32; about twenty are intended for the sacred ministry, and the greater part native born. Many, however, are very young. God be praised for His goodness, there reigns throughout a spirit of religious simplicity and fervour which consoles much.

“The Right Rev. James Goold, the Bishop of Melbourne, will be consecrated on the last Sunday of the month. I expect the Bishop of Adelaide will assist. It will be a great pleasure to have him with me. I trust the prayers which a grateful people never cease to offer will long obtain for your Grace health and strength. I beg your Grace will favour me by recalling me to the remembrance of Dr O’Connell and your brother clergy, not forgetting my dear friend, the Vicar-General. With sentiments of profound veneration, I am, my dear Lord, your Grace’s most humble and affectionate brother in Jesus Christ,

✠ J. B. POLDING, Archbishop of Sydney.”¹

When Dr Polding left England in 1847, he was accompanied by two Benedictine nuns, with the intention of planting the female branch of the Order to work conjointly with the monks in the work of education: the nuns to put their services at the disposal of the ladies of the Catholic community as the monks were already at work for the youth of Sydney. In the following extract from a long letter to Father Heptonstall, we learn that the Archbishop after many delays and uncertainties had at last met with an ideal spot whereon to make the foundation he so greatly desired to do. The description he gave of it was apparently not exaggerated, as future letters, to be quoted, show.

“Sydney, 20th October 1848.

MY DEAR HEPTON. . . . I thought it would have been a very easy affair to place the two Sisters who accompanied me in a proper domicile. It has been a very difficult job. Many places offered, but from one cause or another would not suit. There was Point Piper—a magnificent spot, but rent high, £150, and then either risk or insurance. At last the very place was to be had. It was *the* grand place on the Parramatta River: MacArthur’s residence, called the *Vineyard*. The house was built about twelve years ago, and cost in the first contract £5,600; much was added afterwards. The entire estate, consisting of this house, a large range of outhouses, including a large range of buildings in which the family lived formerly, a very fine vineyard of several acres, gardens, a most excellent farm house and

¹ Moran, *History*, p. 312.

buildings which cost £1800 some years since, with 700 acres became the property of your humble servant for the sum of £5000. Six years ago this property was valued at £32,000. I have three years given for payment. I pay in the mean while as rent or interest £200 *per ann.* A community of twenty persons might be easily accommodated. The large House etc., will be the Convent of our good Sisters. The "Vineyard" now is *Subiaco*. The estate runs along the side of the River about a mile and a half. A fresh-water creek forms the outer boundary to it for the greater part, but takes a bend through it to join the River. Plenty of fishing; wild dogs abound and bandicoots may be found; capital land for orange trees and vines, grapes and peaches. Now for money!" [followed by financial schemes of no interest at this date.]

The following letter was drafted to be translated into German, doubtless by his friend the Baron von Hügel, for distribution in Austria, thereby to raise funds. It sums up the history of the years 1846-1848, as already delineated. It was addressed to Father Heptonstall.

"Sydney, 1st November 1848.

MY DEAR SIR,—In my last, I gave you for the information also of my dear Benedictine Brethren of Vienna and of Austria some account of our voyage and of the party which accompanied me.

"Blessed be God, the intelligence I have to communicate is of a gratifying nature. Soon after my arrival I received a note from a Minister of the Anglican sect, stating some difficulties on the subject of Religion, and requesting permission to visit me for the purpose of obtaining a solution of them. To this, with great joy of heart, I assented; and you will participate in the happiness I experienced in receiving him, his wife and family, into the bosom of the Church. At the same time another Minister, with his wife and family, who had precisely the same difficulties, was received into the Church. Great was the outcry raised in consequence of these conversions. Before their conversion these two gentlemen were deemed the most zealous, learned, and pious amongst the Ministers; after, these qualities were denied to have ever existed. They have made great sacrifices; however,

¹ D. A., M 103.

I have been enabled to provide for them, though the means prove a serious pecuniary loss to my infant Community. I have appointed them to the care of the Lay-School attached to St Mary's. It contains nearly 100 students, and brings them in £150 each. This was heretofore received by the Community, the school being taught by its members. God, we trust, will not permit it to perish in consequence of this charity. It is impossible to describe their edifying conduct. About three months after, I gave Confirmation to them amongst upwards of 600, one half of whom were converts to our holy faith. There were also two native-born Blacks; that is, a boy and a girl. We were all astonished at the piety and recollection evinced by them.

"Of the young ecclesiastics who accompanied me I have ordained two to the Order of Priesthood. One has been sent to Norfolk Island, about 1000 miles to the east of me, and the other to Brisbane, 600 miles to the north. Judge of the extent of my Mission. They are not, however, alone: I never send my clergy singly on these distant Missions. I have received the Religious Profession of three—one a native—for the Choir and Priesthood, and of one lay brother: and admitted two of those who left England with me, and who had been educated in our Monastery here, to the Religious Habit. I have ordained two of my Australian Benedictines to the Holy Order of Priesthood, one of them a native, the first Australian who has ever received the honour of the Priesthood. Singularly enough, his name is *Daniel O'Connell*. I cannot tell you how much joy was evinced by our native population in this great event. Since my return, I have sent, including the two mentioned above, six on the Apostolical Mission; consecrated one Bishop, the Bishop of *Melbourne* to the south of Sydney; another Bishop, a *Benedictine*, has also been consecrated to the See of Maitland, a town to the north of Sydney. He will be my coadjutor; and on his arrival, I shall be enabled to visit the more distant parts of the Colony, which I have long desired to do, where my poor people cannot see the face or hear the voice of a Priest for years. Oh, pray the Lord of the harvest to send zealous workmen. The corn is ready for the sickle, and there are none to reap. The little children are crying for bread, even the bread of eternal life, and there are none to break for them.

"My dear and venerable Confrere, the Bishop of Linz, during the three days I passed with him, frequently and strongly impressed upon me the vast importance of purchas-

ing land as a permanent provision for my Benedictine Community. I could not forget advice so salutary. Accordingly, since my return, I have been anxiously looking out for a suitable estate. Owing to the embarrassments of the Colony there has been a great fall in the price of estates. Divine Providence placed in my way just what we wanted. I daresay the Baron von Hügel will remember well the estate of Mr MacArthur, called 'the Vineyard.' It contains about 700 acres, bounded by the Parramatta River on one side. Mr MacArthur became insolvent, and was compelled to give this fine estate up to a Loan Company, to whom it was mortgaged for money lent. The house is one of the finest in the Colony; it cost £7000 and upwards in the erection. I have obtained this house and estate for £5000, and I have three years given me to pay it. The house will be used in the first instance for the Establishment of the Benedictine Sisters who accompanied me, and afterwards for a Monastery for the education of our Benedictine Missionaries. The estate will be for the support of each Community. Now I fully rely on the kind feeling and affectionate solicitude evinced by my Benedictine Brethren. They will, I am sure, assist me. Once I have cleared this debt, I do not fear. My good friend the Procurator will, I feel satisfied, use his influence with the Monasteries. I have written to you, my dear friend, in English, as we agreed upon, that you may procure my letter to be translated into German, and to be presented in my name to my good confrere the Procurator, whose kindness and attention I can never forget, the Procurator of the Scotch Benedictines. There is also a pious and zealous Marchioness who interests herself greatly in my mission. The incidents I have mentioned will also be interesting to her. I do not recollect her name; but one of the monks is her confessor and she resides near. I pray you will offer my respects to your excellent Lady; to the Lord Abbot, so good also to me; to the Canons; to the excellent Lady who assisted me. To the Abbot of Raygern I propose to write when I have time: probably in the meanwhile the Procurator will communicate the substance of this letter to him, and through him to the Prince-Bishop of Brunn, of Linz, and the Archbishop of Olmutz. How I have sympathised with all of you as the details of the disturbances came to us, so many months after their occurrence! I pray that Almighty God will again establish all in peace, to His greater glory, to the liberty of His holy Church and the comfort of the good. Permit me again to thank you and all

my dear good friends in Vienna and Austria for your attentions, kind assistance, and good wishes. Need I add, it is a great comfort to me to think that I may rely on a continuance of them. Believe me to be, with great esteem, My dear Sir, your very sincere obliged friend,

✠ JOHN BEDE POLDING, Archbishop of Sydney."¹

Before leaving the year 1848, certain incidents may be recorded, not directly affecting the diocese of Sydney, but tending to show the trend of official opposition that had to be encountered, and on the other hand, the good relations that could be cultivated. The first instance comes from Perth and reflects credit on all concerned; the second shows the difficulties that beset Dr Murphy, and the bold way in which he and his flock met them. It speaks much for their self reliance and confidence both in their own ability to do without the aid that meant slavish subjection, and in the outlook for the coming years. Later events fully justified their boldness.

"WESTERN AUSTRALIA.—Bishop Brady has presented an address to Captain Fitzgerald, R.N., from the Roman Catholic clergy and community of Perth, and the adjoining districts, on his assuming the Government of the Colony. The document expressed peculiar confidence in his Excellency's administration, and on that account refrained from complaining of the past unjust and unequal distribution of public funds to which all had contributed; and also reserved an application on the subject of an existing grievance from the operation of the recent Marriage Act, and the want of a convenient place of interment, for which they had hitherto applied in vain to the local Government. In his reply, Captain Fitzgerald says:—"I come here to know no party save the inhabitants at large, without distinction of creed, country, or colour, giving to all (their undoubted birthright as subjects of a Government the envy of the world) the utmost toleration, the fullest protection, and a just proportion of the means that may enable them to worship their God with the reverence and decorum usual in civilised communities, without let or hindrance, according to their consciences."²

¹ *D. A.*, M 106.

² *Rambler*, February 1849, p. 468.

"SOUTH AUSTRALIA.—Bishop Murphy has felt himself under the necessity of renouncing the aid offered by the Colonial Government under the Church Act; a meeting was held at Adelaide, on the first Sunday in July, at which the Bishop presided, to consider on the steps to be taken under the circumstances. The Right Rev. Prelate stated that, calculating on the aid to be derived from the Church Act, he commenced building a church at Willunga, expended a considerable sum, and contracted for an amount greater than the claim he conceived he had upon the Government under the existing law. He found, however, that the Government required that the money subscribed for the furtherance of religious objects should be placed in the bank, and the Governor's sanction to the proposed outlay obtained, before the Government aid could be added to the subscribed fund. He was prepared to satisfy the Lieutenant Governor that the money had been really and judiciously expended; or the official architect (if there were such an officer) might inspect the building, and report upon its value. But, believing his Excellency to be a consistent member of the Church of England, Dr Murphy could no more think of consulting him as to the proper site whereon to erect a Catholic church than he would think of requesting him to point out a proper person for the priesthood. Again, a return was required of the bench or seat-rents. It was furnished, showing, according to the custom of the Church, and consistent with a due regard to the different means of the seat-holders, the scale of rents decided upon by the trustees. This, a mere matter of arrangement, gave general satisfaction amongst themselves; but, strangely enough, was offensive to those who, a short time before, professed to be actuated only by a desire to serve the interests of religion, without requiring or wishing for a controlling power. He would mention another instance of the repulsive spirit which seemed to actuate the Government. It had been his practice, in accordance with the custom of the Catholic prelates in these Colonies, to communicate with the local Government through the medium of his Vicar-General or his secretary. But he had been informed, in a correspondence which he would transmit to her Majesty's Secretary of State for the Colonies, that, for the future, communications from himself only would be received. For many years before his elevation to that See, in the capacity of Vicar-General to His Grace the Archbishop of Sydney, he had conducted the official correspondence with the Government of New South Wales, and knew that

the same etiquette had been observed with several successive Governors, and no such objection was ever made to the practice there. He could come to no other conclusion than that it was a part of that system of humiliating annoyance recently attempted towards himself, and which had induced him to decline all further communications with the local Government on the subject of aid under the Church Act. The Bishop concluded with a statement of the liabilities he had subjected himself to on the faith of receiving the assistance allowed by law from the local Government, and also the urgent wants of the mission, particularly in the interior, and made an earnest and eloquent appeal to his people, to unite and establish such a system of general but moderate contribution as would be sufficient to support the mission in the free and unfettered exercise of its high and lofty objects. The meeting unanimously resolved to renounce any participation in the Government aid, and to look to voluntary contributions for the maintenance of their religious establishments."¹

The year 1849 does not present very much of outstanding interest to chronicle. There was the usual round of visitations and missionary tours which Dr Polding so assiduously carried out yearly so long as he was physically able to do so: Mr Henniker Heaton marks down, too, for this year the opening of St Patrick's Church in Sydney.² It will be remembered that this fine church was 'opened' in a very unfinished state before the consecration of Dr Murphy to the See of Adelaide. The opening here recorded represents the formal ceremony marking the real completion of the building with its proper appointments, glazing to windows and furniture.

Though Archbishop Polding and Bishop Willson had taken their dispute to Rome, we do not learn that it had been settled, and it returned with them to the Antipodes to embitter relations for some years yet to come. Dr Polding left England before the middle of October and did not reach Sydney till March. Dr Willson was more fortunate; for he left England after the New Year 1848, and was back in

¹ *Rambler*, December 1848, p. 103.

² *Australian Dates*, p. 249.

Serra, O.S.B., Bishop of Port Victoria, welcoming him to his new and difficult sphere of labour. It puts us in possession of some of the inner history of his appointment; and further, it acquaints us with one of the causes of trouble in Sydney: a spirit of unrest within the walls of St Mary's Monastery. To strengthen his youthful community the Archbishop had induced two young monks from the English Congregation to return with him to Australia in 1847. These members, far from being a help, proved to be a hindrance in as much as their discontent disturbed the rest of the community. Several letters in the Downside Archives deal with the whole situation, but as they are rather personal and domestic, their reproduction here would be unsuitable. The Archbishop sums up the case in saying, "I am about to dismiss two. . . . The last importation of those brought with me have disturbed almost to destruction the peace and well-being of my infant community." Dr Davis's providential restoration to health is noted.

"Sydney, 22nd May 1849

". I have received, my dear Lord, your kind note, and consider the share I may have had in adding to the Episcopal bench of Australia, one whom I believe to be a true son of our Holy Father, not dead to the world only, but dead to self also—as something which will atone for many transgressions and negligences. The state of our poor Aborigines has ever been to me a subject of inquietude; much have I tried for the alleviation of their unhappy state, but I am convinced that the best step has been taken in appointing Your Lordship to the Episcopacy—principally for their benefit. It was in the mind of the Holy See at the time of the appointment that Your Lordship should be to me a quasi-coadjutor; that thus the jealousy of the British Government in reference to birth might be obviated and under the impression that our co-operation would carry out more effectually the end proposed. I find, however, that circumstances require an alteration, which I very much regret, for I did anticipate much consolation from the cordial co-operation of a true Benedictine Brother. Doubtless I shall have the extreme pleasure of receiving Your Lordship in Sydney. The walls of St Mary's will be honoured by your presence, and her simple hospitality will never be more

joyfully displayed than in your Lordship's regard. May I offer you a caution, my dear Lord. Be very particular in your choice of co-operators; have the benefit of my very bitter and expensive experience. I am about to dismiss two more of those who accompanied me. They return by the ship which conveys this. *No one discontented in his own place will be contented elsewhere.* This is an incontrovertible maxim: *Quae sua sunt quaerunt, non quae Jesu Christi.* The last importation of those brought with me have disturbed almost to destruction the peace and well-being of my infant community; the loss of money is the least of the losses incurred.

"Adieu, my dear Lord, I hope soon to see you. Almighty God has brought from the gates of death my beloved co-adjutor for the white population, the Bishop of Maitland. Dr Davis passed medical aid; we did not despair in our supplications, and God heard them.

"I crave your blessing for my community, clergy, and people, and am with affection and respect, your Confrere in J. C.,

✠ J. B. POLDING, O.S.B., Archbishop of Sydney."¹

The following letter may be suitably prefaced by pointing out that a wish very dear to Dr Polding's heart as there expressed, should have found fulfilment some thirty years or more later, though not quite in the way he contemplated. Amongst Father Heptonstall's papers was found a letter addressed by Dr Polding to "My very dear Friend" (unnamed), which must have been forwarded by its recipient to Dr Polding's London agent, as the Bishop had referred his correspondent to him to "defray his expenses." Dr Polding commissions this gentleman to get him a notable relic of St Boniface, the Apostle of Germany, and then proceeds: "And, moreover, there is another *quasi Relic* I am very desirous to have: the Remains of Oliver Plunkett, the Catholic Archbishop of Armagh, who received the Benedictine Habit from Abbot Corker in the prison of Newgate, and was afterwards beheaded for the Faith." He then gave minute instructions as to where these remains were to be found.

¹ Moran, *History*, p. 313.

How the Archbishop's desire failed of fulfilment is unknown. But in the year 1883, the holy remains were at length secured and translated to Downside, where they now repose : but it may be here stated that those who went in quest of them and brought them back to England were wholly unaware that anyone had preceded them in an endeavour to secure them. Could the Archbishop have lived to know of their final honourable translation, he would surely not have grudged his fondly-loved Alma Mater the privilege of affording a resting-place for the bones of the glorious martyr.

“ June 5th 1849.

MY VERY DEAR FRIEND,—The Feast of St Boniface brings before my mind a resolution long since formed and not yet carried out. When in England, I mentioned to you the very strong desire I had to obtain a relic—the more considerable and noble, the better—of the glorious apostle of Germany. I made a pilgrimage to Mayence in the hope of gratifying that desire. The good Bishop of Mayence—very like in countenance to myself, I was told by his attendants— informed me that the entire body was, as the Breviary mentions, still at Fulda. Thither would I cheerfully have gone, but time would not permit. Now, my dear friend, I shall be too happy to defray your expenses, if when you have a month to spare, you will visit Fulda and obtain for me a noble relic of St Boniface. In case you succeed, and it arrive in Sydney, I propose to erect a church under his name and invocation and to place it therein.

“ And moreover there is another *quasi Relic* I am very desirous to have: the Remains of Oliver Plunkett, the Catholic Archbishop of Armagh, who received the Benedictine Habit from Abbot Corker in the prison of Newgate, and was afterwards beheaded for the Faith. Abbot Corker was released, and probably conveyed to Lamspring, near Hildesheim, the remains of the martyred Archbishop. Lamspring was the Abbey of which Father Corker was Abbot. When in England I made enquiries respecting the situation of the place of interment. There is a crypt into which you descend from the church. Over the remains, or if I understood my informant, the Rev. Mr Fisher of Liverpool, on the stone which closes the mouth of the oven-like tomb, is the name of Oliver Plunkett. The head is not there : that

being in the possession of the Dominican Nuns of Drogheda in Ireland. The right hand is probably not there, that having been dissevered as a part of the sentence pronounced upon him as a Traitor. I say 'probably,' because Mr Fisher mentioned to me that on a certain day the hand so dissevered was publicly exposed to the veneration of the faithful by Authority; that it was known as the *Holy Hand*; and that miraculous cures were said to be performed by its means. The Rev. Mr Fisher was educated at Lamspring. There is, I believe, only one surviving monk of the same house in England; the Rev. Mr Kenyon, who resides at Salford, near Worcester. But I think, if the information contained in this letter suffice, the less you enquire the better. It is possible that persons who would not incur the expense, nor take the trouble personally, may feel somewhat annoyed that these precious Remains should be sent to the Antipodes. I may mention that Lamspring has long since lost its ecclesiastical character, as it was seized and sold. It is in the Kingdom of Hanover. Permission from the local secular or ecclesiastical authority you will know best how to obtain. The Rev. Mr Heptonstall will defray your expenses. And now, my dear friend, I shall expect with anxious mind the results of your mission. I may mention that Mr Fisher informed me that some few years since the church and crypt still remained in their proper state. I am, with very great regard, my dear friend, ever most sincerely your obliged,

J. B. POLDING, Archbishop of Sydney."¹

Many of Dr Davis's letters to confreres at Downside are extant; but most of them are not of sufficient importance to call for reproduction: they deal largely with domestic questions connected with the internal economy and government of St Mary's Monastery. A good deal of this superintendence was put into his hands by the Archbishop. His own business habits, learnt at Downside, now stood Dr Davis, and, incidentally, the Sydney Diocese, in good stead.

Dr Polding was constantly worried by the low state of his finances, and the many calls upon his slender means were a perennial source of lament to one of his generous disposition. Nor did time allow of his accounts being properly

¹ *D. A.*, M 204.

kept. When Dr Davis joined him as his coadjutor in 1848, he found the account books in an almost hopeless muddle; but by dint of perseverance, closely questioning all concerned, and so forth, he managed in about a year to reduce chaos into a semblance of order. In extenuation of this reprehensible state of things—if the *fact* merely be considered—we must bear in mind, first, that Dr Polding was constantly away from home for long periods at a stretch; secondly, that he had to grasp at his opportunities as they presented themselves, and the foresight he displayed on many occasions is truly remarkable. To meet the many schemes he inaugurated, he had to borrow money at the local heavy rates of interest, such as 10 and 12½ per cent., and the liabilities thus created hung round his neck like a millstone. Financial anxieties form a large portion of the contents of his letters, and his distress often finds vent in ludicrously amusing terms: "Oh, Hepton, Hepton, were you ever in debt? If so, etc., etc." "Money, money, money, send me money." But it is not proposed to enter in detail into these financial matters—their interest was momentary; and as the future was to show, temporary distress was replaced by a sound financial condition.

These various avocations, as also the first serious illness which attacked the Bishop of Maitland, kept him tied to Sydney for the first year after his arrival from Europe. But Dr Polding was counting on the tact of his coadjutor to bring the long-standing dispute with the Bishop of Hobart Town to a close. Both of the parties to the disagreement were willing that he should take the matter in hand, and, at Bishop Willson's own request, he was about to proceed to Van Diemen's Land to enquire into the affair on the spot. Dr Davis, in a very interesting letter to Dom Peter Wilson, the Prior of Downside—who, had he accepted the proffered See of Hobart Town, might himself have been involved in this unpleasant business,—discusses the case very frankly; it is clear that he had been working carefully at it in preparation for his delicate and unwelcome task. Hence in the intimacy of his communication with his recent Superior, naturally

deeply interested in the question, he frankly criticises the attitude both of Bishop Willson and of Father Therry. His analysis of the latter's character is, in its way, masterly. The Bishop further records another of Dr Polding's missionary tours, this time through the Illawarra district; and expected on his return from Hobart Town to start on a similar journey through the Hunter River district, taking in his own little diocese. But as has already been stated, he never set foot in it, so the plan, as mapped out, was evidently not adhered to.

"St Mary's, Sydney, 12th December 1849.

MY DEAR FATHER PRIOR,— . . . The Archbishop, with Dr Gregory, is at present making a visitation of the Illawarra District, about 200 miles from Sydney. I expect his return for Christmas. After Christmas I am going to Van Diemen's Land at Bishop Willson's request, with a view to settle this most unfortunate affair of the Hobart Town Church. This dreadful business has continued to the present time and has almost ruined the Church of Van Diemen's Land. It is much to be regretted that the Bishop did not, at his first arrival at Hobart Town, on finding the Church in debt to the amount of some £3000, immediately decline having anything to do with it until the Archbishop and Mr Therry, who had been his grace's V.G. in V. Diemen's Land, should have settled these matters and put all on a good footing. Instead of doing this, the Bishop took possession of his Church, got Mr Therry to make over to him the salary (about £600 a year) which Mr Therry had hitherto enjoyed as head of the Church, and then declined the responsibility of the debt. This appears hardly fair, as *emolumenta* and *onera* ought to go together; and considering that Mr Therry had been solely instrumental in securing this Government salary to the Church, he would naturally expect the Bishop to take from him the responsibility of the Church debt. Besides, Therry, though a worthy man is a *rum un* to deal with; and to be at variance with him is to be exposed to odium from all quarters, so much is he esteemed and loved by all amongst whom he has been labouring during the last 30 years. He is the queerest mixture of good and evil (evil, of course, I mean *materialiter non formaliter sumptum*), that ever crossed your path; benevolent and charitable in the extreme, inde-

fatigably zealous, and of extraordinary devotion; hours will he spend kneeling before the Blessed Sacrament after celebrating Mass, should no duty call him away; yet, with all these excellences, he will not scruple as to the means of annoying anyone that unfortunately comes in contact with him. He is not an avaricious man, or he might long since have left the Colony with £40,000 at least; and at the same time that he would spend all that he had amongst the poor, he would niggle with the poor Bishop for a farthing. He has been staying at Hobart Town during the last 18 months and he protests that he neither will nor can leave that place until the Bishop comes to some arrangement of the Church affair. His presence there is, I fear, a great annoyance to the Bishop, and an equal evil to the Church. Nearly all the people sympathise with him, and, as you may suppose, the Bishop's unpopularity is proportionate to that sympathy. In consequence of the delay in the settlement, the debt has been accumulating at 8 per cent. interest during the last six years, so that, under all circumstances, as you may suppose, I do not contemplate my job with much pleasure or very sanguine hopes of success. However, as the Archbishop thinks we shall succeed, I most willingly accede to Bishop Willson's request. I don't know Mr Therry personally, and on this account I must take with me one of our clergy, otherwise he will probably regard me as a partisan of the Bishop. This affair I expect will cost me about £50; and I fear that there will be no funds at Hobart Town to defray my expenses; however, I should be happy to spend ten times the sum (if I had it), to restore peace to that afflicted Church. On my return from Hobart Town I expect I shall have to make a visitation of the whole district of the Hunter in which my own little diocese (one small town) lies. This will occupy six good weeks, as I shall have hundreds of miles to go through the Bush. . . . I am, my dear Father Prior, your ever affect. friend and dutiful confrere,

✠ C. H. DAVIS."¹

A pause may here be made to turn our attention more particularly to the nuns who accompanied Dr Polding from England in 1848. Correspondence between them and their Sisters of Stanbrook throws a side light on the interior life at Sydney, delightful in itself and informing in the familiar

¹ *D. A.*, M 231.

and intimate details which are revealed. We have, then, **much** pleasure in quoting from letters still preserved at Stanbrook, most kindly furnished by the present Lady Abbess. **The** first letter is dated Sydney, 26th July 1848, and was sent **by** Dame Magdalen Le Clerc to Dame Maurus.

“ You will now be all anxiety,” she wrote, “ to receive some **decisive** information concerning our final settlement. I cannot **yet** satisfy you on this point ; but certainly, before the end of **the** four months’ of this letter’s journey, we shall be shut up **in** some snug corner of this immense portion of the globe. His Grace is so desirous to do the thing *well*, and to have the foundation *solid*, that he is very particular in his choice of our future abode. The romantic description I sent in my last dispatch to England, (and which would be fully confirmed by the friends who conveyed it, and who visited the lovely spot upon which we were all but settled down), may serve as a pleasant dream, for as such it has passed away. When the affair was upon the very point of conclusion, the proprietors required such exorbitant conditions, that we gave up the bargain, and even without regret, since, as the estate could only be *rented*, not purchased, half the beauty of the Elysian field would have been shaded by the feeling that it was *not our own*. One or two places are now being looked after, equally desirable ; in the meantime we are quite happy and contented in the edifying House of God, under the immediate guidance and kind care of the holy Archbishop. Though we have little or no communication with the inmates, yet all the dear good religious look forward to our departure as to a sad and mournful event ; though, of course, they as well as ourselves would be glad to see the work of God put in a fair way of success. However, as it *is* the work of God and not *our* affair, we need not give way to any anxiety as to the time or manner of its execution. Our sojourn in this abode of holiness and peace has not, I trust, been wholly unprofitable either to ourselves or others. I have many under instruction, particularly old women who cannot read ; among the rest, a family—husband, wife, and children—who will in a few weeks be received into the Catholic Church. I sometimes tell his Grace, in a joke, that there had better be a cell erected for me somewhere in the precincts of the monastery, where I might live as a Hermitess, and spend my time in prayer and instructing the old women and

children; for though so many are employed in that **holy** work, there is still enough for more to assist. I should indeed be happy to devote the remaining portion of my life to so delightful a task; but I suppose I must not expect quite so snug a berth. The Will of God is our sphere, and in its accomplishment our happiness here and hereafter consists. There is always something going on here to give and increase devotion; and I believe before we are enclosed we shall have witnessed every kind of solemn ceremony. We have seen ordinations twice; on one occasion there were ordained 2 priests and 2 deacons; and 1 priest on a second occasion. Some Sundays ago, about 130 children made their first Communion; and on that same day somewhere about 540 were confirmed, many of them converts. The children received Holy Communion at the early Mass, and then took breakfast in the Seminary—a room large enough for a church. It was an impressive scene; the girls being all dressed in white, with muslin veils, and looking so innocent and happy. Vases of flowers adorned the table, which was plentifully provided with *goodies* of every kind suitable for that early hour. At 11, Confirmation was given, and I do not think the service was over till near 3 p.m. It was a glorious day indeed. On the Feast of St Benedict [11th July] we had also a fine spiritual feast. At the High Mass 3 choir religious and 2 laybrothers made their holy Profession, the mother of one of the former was the principal singer, his father and brothers also being present. What will you all say, if I tell you I played the organ, and even that it was not the first time I had performed the office of organist? Indeed, I never thought I could have mustered courage to sit down before such an enormous pile of pipes; certainly the performance was a very humble specimen of skill, yet upon the whole it was not so bad but it might have been worse, and I was complimented for my *well-meant* attempt. But to continue my story: in the evening Vespers were sung (without the organ) in the heavenly little chapel of St Felician, and 2 promising Postulants were clothed. The ceremony was very short; then followed a scene which melted into tears every eye that witnessed it. The parents who in the morning had given their eldest son to God by his holy Profession, now entered the chapel bringing one of their younger sons to present him at the altar as is prescribed by the Holy Rule.¹ The boy looked like

¹ Chap. 59.

a little angel, only eleven. The parents knelt before the Archbishop saying they came to offer their son to Jesus Christ, and to renounce all claim to him, after which they both went up and laid the hand of the child on the altar, who remained on the steps while a Litany was said by his Grace in his behalf. The sobs of the tender but courageous mother would have touched a heart of stone, but her tears were those of joy and gratitude, and she afterwards declared that had she fifteen sons, she would wish to give them all to God. Benediction of the Blessed Sacrament closed the edifying service. About 12 boys are brought up in the monastery, aspiring to the religious state, who, when old enough, will enter the Noviceship. The dear innocents look so heavenly and happy in their cassocks and little caps: they attend all religious duties, serve Mass, apply to study, etc., etc. It is quite delightful to see them running about, playing, and making such happy noises. I do not remember if I mentioned in any of my letters how many there are in Community. Besides these boys, there are 2 Postulants, 2 Novices, 5 Professed not yet ordained, 9 Benedictine Priests, 4 Secular Priests, 8 Laybrothers, 4 Postulants for Laybrothers. These 13 priests fulfil the various duties of the missions in and about Sydney: they are all and each men according to the Archbishop's desire, and, I should think, God's own heart. Before I have the means of sending this we shall have a Consecration of a Bishop, so I may well say we have seen all that is to be seen, in the way of ceremonies."

The following extract was forwarded to Stanbrook from Princethorpe Priory, near Leamington, on 12th August 1848. It was copied from a letter dated 22nd March 1848, and was addressed to her old Convent by Dame M. Scholastica Gregory, the sister of Dr Gregory. We may forgive some of its optimism, for the promise was indeed great, though, alas, hitherto unfulfilled.

"My last letter, which was dated 14th March, would give you every interesting particular up to that time concerning our movements, and the newspapers I sent you would give you some idea of the stir religion is making in and about Sydney; almost daily new converts to the Church; upwards of 50 have been received since our arrival in this Colony,—among others two Puseyite clergymen with their wives and

families, and several others are about to follow their example. They are clever men and were very high in their Church; they were totally dependent on their livings, so that their Protestant friends think them crazy in thus acting; but a kind Providence did not suffer them long to want means of support. His Grace has given each of them a situation in the university which will comfortably support them. They are very amiable people. We have been introduced to them. You will see their names in the papers very often—Sconce and Makinson, friends, I believe, of Archdeacon [later, after he had become a Catholic, Cardinal] Manning. They have each a nice family, all of whom will be confided to our care when we are ready to receive them.

“It is indeed in this Colony that religion is flourishing; it is here, if anywhere, that we see our holy faith practised in its primitive fervour; there is no doubt but that the country will become entirely Catholic,—already the majority of the population of Sydney is Catholic, and no wonder when we look at the zeal of all, both clergy and people, all seem united in labouring for one end, the salvation of their neighbour; it is delightful to see with what confiding simplicity and obedience the people bow to their Archbishop and Pastors, and again on the other hand to view how indefatigably the clergy labour for their people—they are devoted to them. The Archbishop and the priests are often in the confessionals till 11 at night, and even later; and hundreds flock to Communion weekly. The church is crowded to excess not only on Sundays and Festivals, but on ordinary days also. Everything far surpasses my expectations. The Monastery is truly monastic, according to the spirit of our Holy Rule. How I wish you could see this fervent community. Your heart would rejoice to see how well they are disciplined. They rise at 4.30 every morning,¹ make their meditation and hear Mass and say Prime and Terce exactly the same as *we* do at Princethorpe—I say *we*, for I am ever with you in spirit—then they go to breakfast, which consists of tea and bread-and-butter, and is served to them in the same dear monastic manner as with *us*. After this the religious go to their various employments, and it is delightful to witness their interior recollection during the day, from the most ancient down to the boy of 10 years of age. The little boys look like so many little angels in the Sanctuary. These little fellows are only allowed to see their parents once

¹ According to the rule prevailing then and now at Downside.

a year, and never go near home: they are all so happy and look up to his Grace and my brother as being everything to them. Their parents are equally happy in giving their children up to the Church. We celebrated the Feast of our Holy Father St Benedict yesterday in first class style, grand Pontifical High Mass sung by his Grace; there were about 30 ecclesiastics in the Sanctuary, and 12 little boys as acolythes. We were in a snug little corner to ourselves, where we could see and not be seen. In the afternoon we had Benediction, and the Litany of B. V. M. was sung. The Archbishop's palace would just please you, it is so neat and monastic—no superfluities. His cell is about the same size as ours are at Princethorpe, and all the furniture it contains is a little iron bed, one chair, a table, wardrobe, and bookcase. Here he spends the greater part of his time—at least all he has to himself, which, in truth, is not 'much. His Grace has at length decided upon a house for our temporary convent; it is situated about 4 miles from Sydney. It is a beautiful place, bounded on one side by the ocean, and on the other by the bush; but we shall not be in any danger, for we are to have some good dogs and two laybrothers on the premises, and the Blessed Virgin will protect us as she has hitherto done. The house is much out of repair, and will require some little alterations, so we cannot remove to it as yet. His Grace will merely rent it for a few years until we can build for ourselves.¹ We are at present located with his Grace; we have two rooms to ourselves, and have access to the little chapel of St Felician adjoining the Cathedral whenever we please. I can almost imagine myself at the foot of the Cross dans l'Eglise de Notre Dame des Anges, [Princethorpe], so beautiful is this little chapel. The relics of St Felician are enshrined in a glass case beneath the altar; he is represented as a beautiful boy of 15, in wax, with the wounds he received in his head and neck to be seen. The stalls in the choir are somewhat like ours; there are some beautiful pictures suspended in different parts of the church, and they have a very nice stained glass window in it. This is but a poor description of it, but when I say it is a miniature of dear St Mary's, I feel I cannot say more for it.

"The house fixed upon for our residence is a gentleman's seat; it is very large, and has from 50 to 70 acres of land attached to it; it is admirably adapted in every respect for

¹The reader will remember the fate of this scheme, as outlined in a previous letter.

a school, being both retired and cheerful. Parents are sighing for a conventual education for their daughters. Numbers of young ladies are settling in life before even they are full grown. It is really quite distressing, and, to me, quite revolting, to see mere children mothers of families, and such numbers of children without any means of education, so that a convent for that purpose is quite necessary to the Colony. His Grace would wish us to commence a school at once, but this is quite impossible until we have other members: there are many waiting to be received, but these have to be formed to religious life before they can give us any assistance. It is most gratifying to me to see how much my dear brother [Dr Gregory] is beloved and respected, not alone by the clergy and community, but by the majority of the inhabitants, both Protestant and Catholic. He holds a most responsible place, and stands in need of all the spiritual assistance he can obtain. I earnestly entreat for him your good prayers and those of my own dear community."

The next letter from which we quote was addressed to Dr Barber, President of the English Benedictines and chaplain at Stanbrook, by Dame Magdalen Le Clerc. Though it covers the ground of some of its predecessors, its intrinsic interest justifies its inclusion here.

"Subiaco, 14th Feb. 1849.

DEAR AND VENERATED FATHER,—It has been no small privation to me to delay so long writing to you, but as I told you in a note which I sent last month, and which I hope you received, I could not write to you with any pleasure till I could inform you of our final settlement. I can now have that satisfaction, and I am sure that you will rejoice that we are *at last* in our own Convent. We left Sydney on the Feast of St Francis of Sales [January 29th] and began our Foundation on the Purification [February 2nd], on which account the Convent is dedicated to the mystery of the Presentation of our Lord in the Temple. Five Novices (2 for the Choir and 3 for laysisters) entered the same day. . . . They are all very valuable members, especially the two Choir novices; two better foundation stones could not be desired. . . . we are expecting another or two shortly, but we do not wish to have many at first. The house in which his Grace has placed us is very commodious: the rooms lofty and pleasant; it is surrounded by a magnificent verandah,

supported on one side by noble stone pillars! this is a great luxury in a warm country like this. We have for the present a very pretty chapel formed of the largest room in the house; it is nearly the size of our dear choir at beloved old Salford.¹ The greatest misery is so much candle light; it is *always* dark enough for artificial light at 8 o'clock, so that we shall never be able to say Matins without candles; this is owing to the want of twilight.

"The house is situated on the banks of a large river, which gives us the benefit of sea-breezes as the tide comes in morning and evening. A large steamer passes twice a day from Parramatta to Sydney, which is very convenient, and we ourselves keep two or three boats—one to row over persons from the other side of the river who want to come to the Convent; so you see unless we think proper to send for them they cannot come from that side at least. I do not suppose we shall be much troubled with visitors, for our rules of Enclosure are very strict. Our boundaries are very extensive; and within them are many rural and romantic spots. The garden is spacious and beautifully laid out, though at present it does not contain much, having been long neglected. There are, however, vines, peach trees, mulberries, orange, etc., etc., in abundance. There is a sort of grotto formed of olive trees, and plenty of walks . . . there is a hedge of sweet briar. The garden is some distance from the house, but near it there are shrubberies, a lawn, and down by the river side, plantations formed by nature. . . . At present the house is more than large enough, but as we increase, and especially when we begin our school, it will be necessary to add another storey. . . . It really might have been built for us (as no doubt it was in the views of Divine Providence), and the situation could not be better calculated for a Convent, so quiet and retired and completely cut off from all intruders. . . . Dr Davis is, I understand, much liked, and I believe he will here be esteemed according to his due worth; dear Downside has made a very great sacrifice and you, dear Father, in parting with him. At present he is everything at St Mary's Monastery, his Grace and Dr Gregory being absent on a long missionary excursion. His Grace talks of spending the next four or five years in going over his vast diocese, only paying visits now and then to Sydney; so you see Dr Davis is really necessary there. As soon as

¹ The house near Evesham inhabited by Dame Magdalen's Community before its final settlement at Stanbrook.

we were settled down, therefore, Dr Polding set off on a journey in which he intends making something near 4000 miles—but thousands here count as hundreds do at home. He expects to return in about six weeks and to spend his Easter in Sydney. . . . We are too few in number to begin a school yet; when we do, there is little doubt but we shall have plenty of chicks, for the people in this country have been so long wishing for Conventual Education. I am told the children here are very indolent indeed; to tell the truth, independence being the spirit of this land, there are no *children*; a child of 10 years of age is like one of 14 at home; and to see their *consequence*—it is quite laughable—as they strut about the streets. We must try to bring down their spirits a little when we get them under our tuition. Till we open a school, our chief employment will be in making vestments, which will bring in a small income.”

The last letter of this series from which we may be permitted to quote was penned by Dame Magdalen to the Abbess of Stanbrook in June 1849, and gives a graphic account of Dr Davis's alarming illness, supplementing Mr Curtis's narrative, which will appear in due course.

“The next subject I must treat of,” she writes, “must be dear Dr Davis, of whom I gave you such alarming accounts in my last, that you must now be expecting the announcement of his departure to a still more distant home. My accounts were not indeed exaggerated, never was man nearer (in appearance) to the entrance of the portals of eternity; yet he is still with us, and will, I trust, yet live many years to labour for God ere he goes to receive his everlasting reward. Having thus calmed your fears, I will proceed to the details of this almost miraculous prolongation of so precious a life. The Bishop had come here for a few days for change of air, as I think I told you in my last, and suddenly became so much worse that he could not return to Sydney. On the 1st of May he received the Last Sacraments, and continued for several days suspended as it were between life and death; the good Archbishop, his clergy and monks, storming Heaven and beseeching the Blessed Virgin that he might be spared; yet he became worse. The Doctors gave not a shadow of a hope, and one night he appeared so near his agony, that we were all called in to receive his last Benediction. I

never saw such an image of death, it seemed marked in every feature. The medical attendant left him some powders to take during that night for the purpose of rendering dissolution easier, not thinking it possible he could survive till morning; yet he did; and at a very early hour (6 o'clock) his Grace said for him the Mass of the agonising, with such abundance of tears that it would have melted the hardest heart. On the previous evening, Dr Polding was like a father on the point of losing his only son. Well, I cannot tell how the matter was managed; but certainly St Peter was ordered not to unlock the heavenly gates so soon as was expected; and, from that time the Bishop has been gradually improving: he is still confined to his bed and must be assisted like a child . . . there is reason to hope that his entire restoration will be the result, though many months must elapse before he can resume his duties. A laybrother is here attending him night and day, and nothing can exceed the kind attention of his Grace and Dr Gregory to the Revd. and dear invalid. I hope by the time this reaches you he will be quite convalescent and ready to return to the work for which his virtues and talents render him so fit an instrument."

The next letter written by Bishop Davis, on 22nd August 1850, now lying in the Downside Archives, was addressed to Father Heptonstall. The extract given below calls attention to the difficulties then besetting the Catholics from the efforts being made to secularise all public education. To add to these anxieties, the discovery of gold in various districts caused a stampede from the cities to the spots found to yield the precious metal. This exodus seriously shifted the centre of gravity of clerical work; the old stations suffered from want of adequate support; the wants of the new settlements had to be seen to; the education of the children naturally suffered in this fever for gold; and once more another responsibility was thrust upon the Catholic clergy—that of seeing some thousands of Irish Catholic female orphan immigrants suitably placed and sheltered from harm. These orphans were the aftermath of the terrible Irish famines, but they were in a sense the making of the Catholic colony in Australia, for they provided the wives

of the coming generation of emigrant and native-born colonists.

“St Mary’s, Sydney, 22nd August 1850.

MY DEAR CONFRERE,— . . . Our present Legislative Council is chiefly composed of a fearful set of infidels. They will, I fear, soon succeed in introducing a system of national education calculated to destroy all principles of religion; and if they can possibly manage it, they will entirely do away with all salaries to the clergy as well as all support in any shape to religion. I have no doubt but that they will succeed in their object in the course of two or three years unless a very great reaction takes place. Our means for the education of the poorer classes of Catholics are very limited, and parents, either through poverty or apathy, neglect their children exceedingly; and thus we have hundreds of children growing up in a state almost of barbarity. The clergy are indefatigable, but it is really tremendous up-hill work. Would that we had a dozen more, at least, good and zealous priests to assist us. It will be some years before we shall be able to supply the wants of the mission from the monastery. Nearly all our present young religious we must keep long in the house for purposes of teaching, etc.; in the meantime our Catholic population is rapidly increasing. During the last eighteen months we have had nearly 3000 female orphan immigrants from Ireland—of course, almost all Catholic. . . .”¹

The reference to the Monastery of St Mary’s as being unable, for the time being, to provide priests for the wants of the mission, gives point to the following remarks of Father M^eEncroe in a letter written by him to Dr Goold, then about to make his first visit to Rome *ad limina*. Father M^eEncroe, writing from Sydney on 1st March 1851, pressed his Lordship to give the weight of his influence to a petition previously sent to Rome by Father M^eEncroe himself, praying for the erection of new Dioceses.

“Sydney, 1st March 1851.

MY DEAR LORD,—I have written to the Holy Father, offering a few suggestions about supplying New South Wales with priests. It is obvious that the “Infant”

¹ D. A., M 264.

Benedictine Monastery *cannot*. Irish students or priests will *not* come. In this state, thousands must perish. I suggest that two new Dioceses be formed—one bounded by yours and a line from *Shoalhaven* to the Lachlan River at 33° lat.; the other from lat. 30° to the north, including Moreton Bay, etc., both to be placed under 'Irish' Bishops who will soon get subjects from Ireland, the only country that can spare them. The Diocese of Sydney will have five degrees in width and will extend to the west, as far as South Australia—quite large enough. I begged to refer to your Lordship and to Dr Gregory, if either should go to Rome, as to the necessity of these measures. I may be with my old friend Dr Burnes in America before your return from Rome. His Lordship has invited me to end my days with him on the American mission—to which I have been always much attached. If we have 'steam' from Sydney to Panama, as expected, I wish at least to take a trip to see 'Brother Jonathan' once more, whether I remain there or not. Wishing you every blessing in your visit to Europe, and requesting a 'memento.'

I remain in haste, my dear Lord,

Yours most faithfully,

J. M^cENCROE."¹

The 'call' of America to this good priest was not stronger than the claim of Australia upon his services, and he died in Sydney many years after the date of this letter.

Father M^cEncroe's reference to Dr Gregory's possible appearance in Rome is the only direct indication afforded that the Vicar-General of Sydney was going or had gone to Europe. There is at this time a break in the continuity of Dr Polding's correspondence with Father Heptonstall, which may be accounted for by the fact that while Dr Gregory was at home, the Archbishop would naturally correspond with him on the affairs of the diocese. That he did go to Europe is evident from the following document. It is undated, but the statement "if we look back only fifteen years to the time when the first Bishop landed on these shores," places it at the end of 1850 or in 1851. This impression is strengthened by the statistics about Holy Communion. It is in duplicate in

¹ Moran, *History*, p. 143.

the Downside Archives. No. 1 is in Italian.¹ No 2' is entitled 'Account of the Mission in New Holland' and is evidently the English draft from which the Italian translation was made, and was without doubt presented by Dr Gregory in person while on a visit to Rome, and acting as the accredited representative of Archbishop Polding. From this interesting document we learn that in Sydney itself during 1849 there were 36,224 communions, which increased in 1850 to 41,924. During 1848 and 1849 more than 80 converts from Protestantism were received into the bosom of the Church. The importance of the religious life as exemplified by St Mary's Monastery in attracting a worldly-minded public to the recognition of a higher and holier state in the service of God is dwelt upon. The influence of the clergy is also pointed out. The danger to the faith of the rising generation, mentioned by Dr Davis in his letter of 22nd August 1850, arising from the attempts of the Legislative Council to secularise the schools, is reviewed, as also the defeat of the measure which is ascribed by Dr Gregory, in part at least, to the energy of Dr Polding. The system employed to gain spiritual influence over the convicts when they first landed, in the days when they were being transported to New South Wales, was now being used with equally good results in the case of the free immigrants now pouring into the country in such large numbers. Dr Gregory further refers to a filiation from the Sisters of Charity in Parramatta recently settled in Sydney itself, entrusted with the management of a House for Penitents. Already, at the date of this report, there were 33 inmates under the fostering care of the devoted Sisters. The success of their work, carried out under religious sanctions, is contrasted with a similar Protestant institution "managed in its details, as is usual with them, by the agency of mercenary motives." The educational work of the Benedictine Dames at Parramatta is touched upon, and the good works of the contemplative and active religious lives of the Benedictines and the Sisters

¹ M 286. *Ragguaglio della Missione nella Nuova Olanda.* ² M 287.

of Charity had not only been an object lesson to all, but had "afforded the means of realising several vocations." The effects of the rush for the newly discovered gold are hinted at — no more was possible at that early date in the remarkable movement then begun. The summary gives the archdiocese 30 churches, in which more than 80,000 communions were made yearly. These were served by 35 priests; and the grand total of ecclesiastics, including the Archbishop and his Coadjutor, was 46.

Account [to Propaganda] of the Mission in New Holland.¹

Circa 1850.

"EMINENCE,—Since the last account of the Mission was submitted to the perusal of your Eminence, the Church has continued to advance, through the blessing of her Lord, in numbers and efficiency. From this Province as a centre, we begin to behold the whole of this large portion of the Southern Hemisphere, comprising the continent of New Holland, and the countless fair islands of the vast Pacific, warming and brightening into life under the splendour of her graces and benedictions. A glorious change, indeed, has come over the face of things since one poor solitary priest, thirty years ago, was driven forth from New South Wales, leaving the Catholics of the land entirely without spiritual ministration and sacraments, comforted only by the presence of the Blessed Eucharist, which, in the humble dwelling where they had been wont to assemble, he had left in the safe guardianship of their veneration and love.²

"It needs not, however, that we go so far back; if we look back only fifteen years to the time when the first Bishop landed on these shores, there is ample matter for wondering gratitude. The Bishop stood alone then in these vast colonies; now, if he looks to the western coast he sees the recently established See of Perth, over which the Right Rev. Dom Serra, Coadjutor to the Right Rev. Dr Brady, presides; proceeding by the south we arrive at Adelaide, a flourishing colony, under the spiritual care of the Right Rev. Bishop Murphy, who was consecrated in Sydney in 1844; further on

¹ *D. A.*, M 287. *M* 286. *Ragguaglio della Missione nella Nuova Olanda.*

² On this spot so consecrated has been erected the Church of St Patrick.

we come to Melbourne under the care of the Right Reverend Dr Goold, also consecrated in Sydney in 1848; in the southern island, Van Diemen's Land, the Right Reverend Dr Willson has charge; to the East, we have in New Zealand the Right Reverend Doctors Pompallier and Viard; in the islands of Oceanica there are the Bishops of the Society of Mary; so that the Archbishop of Sydney, but a few years ago quite alone, now finds himself in seniority and by the position of his metropolitan city, the centre of a vast expanse forming no inconsiderable portion of the territory occupied by the Church Catholic. The gradually developing majesty of the Church even in this respect of extent; the note which most readily strikes the apprehension of worldlings, the note of Catholicity or Universality, is becoming sufficiently manifest to all. They see, also, the Archbishop now assisted in the government of his Province by the Right Reverend Dr Davis, Bishop of Maitland and Coadjutor of the Archdiocese; then, besides the intercourse necessarily produced by the relations of the suffragans towards the metropolitan city, the position of Sydney as the centre of commerce and government in the Southern Hemisphere requires the frequent visits of other missionary bishops and priests. The zeal and success of the Church here, as elsewhere, in our times, are compelling the attention of the world. Such are the changes external to the archdiocese itself. There are no less important and consolatory within the diocese. It should be observed, however, before we go on to describe the condition and action of the Church, that some most important political changes have taken place in the constitution of the population and government here. The Colony of New South Wales has for some time ceased to be the receptacle of British criminals, so that, besides the immediate gain in point of morality, the country is becoming more and more attractive as the voluntary home of free immigrants from all parts of Europe. The mixed character of the population that must be the result will, in all human probability, be a highly improved one. The faults of each race promise to be tempered and mutually corrected by intermixture of blood, and by the gradual changes to be wrought by the spectacle of different habits. Hitherto the Catholics have been almost exclusively Irish; henceforward we may look for a considerable admixture of German, English and Scotch.

The Bill recently granted by the Imperial Parliament, for a new arrangement of the Legislature in the Colony, will also,

it is probable, be serviceable to the cause of Catholicism, inasmuch as by the extension of the voting franchise, the influence of the labouring and trading classes will be rendered more able to cope with that of the wealthy landholders and capitalists who are almost exclusively Protestants.

“Let us now look at the condition of the Church in Sydney, the seat of government and the chief city of this Hemisphere. The Cathedral Church of St Mary now in process of enlargement (but without interruption of any of the usual services), is, of course, here. Its size and position adapt it admirably, not only to the convenience of Catholics, but to the edification of strangers, numbers of whom are to be seen assisting at almost every function. For both these objects, the support of the faithful and the instruction of sectaries, it is fortunate, or rather, it is a blessing of Divine Providence, that the Benedictine Monastery is immediately attached to the Cathedral. It has thus become possible to display in some not unworthy manner the eloquent beauty of the Church's ritual. The sanctuary of our St Mary's, we shall venture to say, from the number of assisting ecclesiastics, the good taste and moderate richness of its appointments, and the devout carefulness with which the rubrical directions for ceremonies are observed, is most successful in offering to the senses and the hearts of the worshippers the awful warnings and the living invitations, the much-needed consolations and the attractive glories of the Catholic Church. A most satisfactory proof of this fruitfulness is derived from the close attendance at the services, and regularity of resort to the confessionals. Some notion may be formed of this from the number of communions made in Sydney. During the year 1849, there were 36,224 communions, and in the year 1850, no less than 41,924. The streams of worshippers pouring in and out of the Cathedral at the different early Masses has, we have often incidentally discovered, produced a striking effect in the edification of those who are without. From converts, and others who are not yet so happy as to have received the gift of Faith, we have learned, that the obvious and earnest devotion of Catholics has been thus curiously and anxiously remarked. As we have thus mentioned the subject of converts, we may go on to say that the abundance of *divine grace* which it is now the good-will of the Saviour to pour amongst the heretics of the British dominion has also reached us at the ends of the earth, and in no scanty measure. In the beginning of the year 1848, soon after the

return from Europe of the Archbishop, two ministers of the Established Church of England, as it is called here, renounced their error and were received into the bosom of the Catholic Church, together with their families. To them and other converts, of whom no less than eighty, including many heads of families with their dependents, were received during the last year, the spectacle of the great functions, celebrated as they have been by the devotion of the monastic body attached to the Cathedral, were especially a source of comfort and edification.

"Besides St Mary's there are four other churches in Sydney: St Patrick's, St Augustine's, St Benedict's, and the Church of the Sacred Heart, all of them frequented by overflowing congregations. In the matter of church building also, the devotion of Catholics, their humble but unwearied offerings, have favourably excited the attention and admiration of sectaries. As regards the style of building also, we may without boasting congratulate ourselves. The Archbishop has expended considerable pains and anxiety on this point; not only because churches built with propriety and good taste, formed upon, though with no servile adherence to models of acknowledged authority, are eventually the cheapest, but because in a new community unhappily but too much engrossed in material pursuits, it is of no inconsiderable importance, in its due place, to present even to men's senses, the forms and suggestions of other beauties and more lasting interests. Besides this, it is a common and most unaccountable slander of Protestantism in British dominions, to say that the Catholic faith and clergy are inimical to the progress of art and science. In charity to them, the Archbishop has not been unwilling to show, where the opportunity might offer itself, that all which is fair as well as good, has its true home and nurture in the one fold of the true Church. Every advantage of such kind, that can be secured without damage to more sacred interests, is of great importance in a country like this, where so large a proportion of the population are Protestants.¹ In this point of view also, much benefit may reasonably be expected to

¹ *deleted*: "and of a class possessing a tolerable share of intellectual cultivation, enough at least to quicken their more critical powers, and to obscure to their carnal judgment, the genuine worth of Catholic faith and morality, where they happen to be accompanied by the somewhat lesser mental and social habits of the laity and clergy of Irish extraction."

accrue to the province from the course of educational training pursued under the immediate superintendence of the Archbishop and of the Bishop-Coadjutor in the seminaries for ecclesiastical and for lay students attached to the Cathedral Church of St Mary. It is scarcely possible to exaggerate either the necessity or the blessings of such institutions. No well-wisher of the Colony could show himself more truly its benefactor than by contributing to the extension of their means and influence. And scarcely could any institutions stand more in need of zealous benefactors, because, great as are their benefits, they are of a kind not at once nor strikingly apparent to the vulgar, at least in their most valuable forms, and consequently the arduousness of the task is two-fold; we must not only labour to produce the results of a sound and liberal education, but we have also to create amongst our people the taste and power to appreciate them. Those only who have had experience amongst the new population of a country constituted as this is, can understand how difficult the task we propose to ourselves is; and how completely we are without the ordinary comforts and encouragements that the pursuit of such an object would meet with in an older society. Amongst the indirect means by which the Divine Blessing may render it possible to elevate and refine both the intellectual and religious perceptions of this people, may be reckoned as not the least influential, the presence of the Benedictine Community in Sydney. The people of this city and their friends who visit them from the interior, that is to say, nearly the whole population of the Colony, have before them constantly the spectacle of the religious life, the unceasing daily round of Divine Office, and the instructive and striking ceremonials which take place in the progress of a monastic institute. The people, both the Catholic and the Protestant, are compelled and attracted to recognise and contemplate the existence and the nature of a higher life than any which presents itself to them in the ordinary course of the world. This opportunity, as Your Eminence is aware, has hitherto been very rare in the British dominions, and it is a blessing most thankfully to be acknowledged here where we have such especial need of all holy influences. Not the least valuable of the sermons preached in the Cathedral are those occasional spectacles to which allusion has already been made, the admission of a postulant, the reception of the religious habit, the solemn vows of the professed. Besides, the existence of the religious here in the metropolis affords the occasions and the means of a reunion from time to time

of the ecclesiastical body, such as cannot take place without its happy effect upon the faithful of the laity and the populace generally. As an illustration, I take a memorandum from the journals of our house. In April of the year 1848, on occasion of the Jubilee granted at the accession of our present Holy Father [Pius IX], the number of penitents was so great that the duties of the confessional were utterly beyond the power of the Sydney clergy, and the Archbishop was compelled to call in the assistance of priests from the country. They were of course entertained and lodged in the monastery. Immediately after the celebration of the Jubilee, the annual retreat of the clergy took place, at which time there were sixty-six persons in the house. Amongst these were the Archbishop, two Bishops, and twenty-three priests. Proofs of the benefits arising from these meetings are frequently met with, not only in Sydney, but in the distant and wild parts of the country during the pastoral visits of the Archbishop. Amongst the educational necessities of the metropolis are the several schools for the children of the more humble classes. These are under the constant superintendence of the clergy of their respective districts, and have recently become a source of considerable anxiety to the Archbishop, owing to the attempt of the Legislature to introduce what they call a National, but which is in truth an irreligious system of popular education. Hitherto, however, by careful instruction enforced upon Catholic parents as to their duty on this point, and by the compilation and publishing of books adapted to our own schools, the Archbishop has succeeded in preventing the mischiefs to be apprehended from the measures of the Government.

"Your Eminence will be gratified to learn that the plan adopted by us whilst prisoners were periodically sent to the Colony, and which His Grace explained in the *Status Missionis* presented by him in the year 1842, has been resumed and applied with great spiritual [benefit] to the Immigrants who since that period have landed on our shores. I would more particularly specify the case of the poor orphan girls, who, in number upwards of 3000, have been sent out to us. All these were, on their first arrival, instructed. They continued for some days in retirement, so far as circumstances permitted. All were prepared for Holy Communion, and Confirmation administered to those who had not received that Sacrament. Finally, the far greater part took the Total Abstinence Pledge. Their conduct in general has been most exemplary.

“**Sydney** also possesses the advantage of a community of Sisters of Charity. They are few in number, but here, as elsewhere, they are zealous and attract the sympathy and admiration even of those who are external to the Church. Recently their band, small as it is, has been divided in order to enable the Archbishop to place under the charge of one portion a newly-established House of the Good Shepherd. This institution was much needed in Sydney, and there are already 33 penitents within its walls. The kind feeling of the people of all classes when this House was founded was one of the pleasing and consoling occurrences in the government of the Archdiocese. At a charitable Bazaar held for the benefit of the funds of the Institution, the handsome sum of £400 was realised. This House is incidentally an advantage to the cause of religion apart from the accomplishment of its main object, in the fact of its sure and steady fruits under the ordered management of religious women, as contrasted with the languishing and uncertain life of a House with the same professed object by Protestants, and managed in its details, as is usual with them, by the agency of mercenary motives.

“These, then, are the principal means for the edification of the Church in Sydney, which, under the blessing of Divine Providence, the Archbishop has hitherto been enabled to establish and maintain, viz :—

The Cathedral Church of St Mary.

The four affiliated Churches of St Patrick, St Benedict, St Augustine, and of the Sacred Heart.

The Convent of the Sisters of Charity.

The House of the Good Shepherd.

The Seminaries for ecclesiastical and lay students, attached to St Mary's.

The parochial schools.

The Guild of St Mary and St Joseph.

The Association of Christian Doctrine.

“In Parramatta, the second city of the Colony, besides the church and presbytery, a Benedictine community of nuns has recently been established. They have already as many daughters of families in the more wealthy classes as their present members enable them to receive for the purpose of education. The female portion of society in the Colony will be greatly benefited by the effect of their system of education ;

and generally, the spectacle of a religious life maintained by a community of cloistered nuns cannot but have a most wholesome and Christianising influence throughout their neighbourhood and the Colony. Taken together with the Sisters of Charity in Sydney, they display the two grand divisions of religious vocation for Catholic females, in forms that are most easily understood and appreciated by the world in general. Already they have afforded the means of realising several vocations.

"In the country, the town of Bathurst to the west, and the town of Goulburn to the south, are the two principal points. The Church is served over this portion of the Archdiocese, extensive in surface although thinly peopled, by a zealous and laborious clergy. Long and painful pastoral visits, however, by the Archbishop, accompanied by the Very Revd. the Vicar General, are required, and are singularly consoling from the very striking fruits with which they are attended.

"Since the arrival of the Bishop-Coadjutor, the Archbishop has been enabled to devote a still greater portion of his time and anxiety to this object.

"Such is a brief account of the present machinery of the mission in this distant part of the world, and of the ideas which the Archbishop is seeking to realise, in order that both the children of the house and they who are as yet aliens may be attracted and nourished by the divine graces and gifts of Holy Church.

"Another element of change either for good or for evil has recently been added to those already mentioned, in the vast development of mineral wealth, chiefly gold, that has taken place within a few weeks past. A most rapid increase of population will be the result, and the labours of a Christian pastor, already sufficiently arduous and anxious, will be complicated and extended. More than ever he must throw himself and his charge upon the promises of divine assistance; more than ever for himself and his flock he must beg the prayers and benedictions of your Eminence, which in his name and on his part I must humbly implore; kissing the Sacred Purple of your Eminence,

I am, with profound respect,

H. G. GREGORY.

*Prior of St Mary's, Vicar-General of His Grace
the Abp. of Sydney.*

"The Churches in the diocese completed or nearly so, in which upwards of 80,000 communions are made in the year are	30
"The number of priests on the mission	35
In Sydney there are 9 priests	
3 deacons	
1 subdeacon	
In the Benedictine Monastery of St Mary's there are 10 professed, of whom 5 are priests; 3 priests are on the country mission; there are 7 novices; 9 professed laybrothers; 10 choir postulants; 4 lay postulants; Total, including Father Prior	44
{In pencil] The Archbishop and Bishop-Coadjutor live also in the monastery emulating each other in teaching by their example the practices of our holy Rule	46"

Insight into the internal condition of the See of Sydney is here afforded us from the diary of Dr Goold, Bishop of Melbourne. At Easter, 1851, he left his diocese on a visit to Europe and Rome. "I left Melbourne for Sydney *en route* to Europe in the Easter week of this year," he notes. "After a most unfavourable passage we arrived in Sydney on Sunday at 3 o'clock. The Archbishop's carriage being in attendance, I proceeded direct to St Mary's, where amidst the loud pealings of the Cathedral bells, I received a warm welcome from the Archbishop and resident clergy. My stay in the Archdiocese was short—but long enough to afford me opportunity for observation on the state of the Church. Everything connected with its spiritual administration and temporal management is an eulogium—high and flattering—on the zeal, piety, and talent of the Archbishop. It is true I had painful evidence given me of a growing dissatisfaction amongst the ecclesiastics; but from all I could learn it appeared to arise from no fault of the Archbishop in the administration of the Diocese. It was my opinion then as it is now—when I recall to recollection the information I could at that time obtain—that the cause of this discontent was attributable to the priests and not to the Archbishop. The foreign missionaries attached to the Arch-

diocese appeared to me to foment it if they were not its originators." On the 11th of May, Dr Goold sailed for Europe *via* Valparaiso. This judgment of an extremely capable and well informed man is of the utmost value in enabling us to take a just view of the situation, and should be borne in mind when the trouble of the succeeding years looms large, and when, without it, some condemnation of Dr Polding's methods might be entertained, were there not this corrective to fall back upon. Father M'Encroe addressed him an urgent letter on the occasion of this projected visit to Rome, urging him to promote the erection of new Dioceses throughout Australia, and pressing his favourite panacea for all evils—their provision with Irish Bishops and Irish priests. "Not content with this," writes Cardinal Moran,¹ "he forwarded direct to the Sovereign Pontiff a fervent petition that by his supreme authority in the Church, steps might be taken to attain these most desirable ends." The text of the petition is then given, which is as follows:—

"MOST HOLY FATHER,—Amidst your manifold cares, be pleased to read some remarks on a subject dear to your heart, that of supplying the foreign mission of Australia with priests.

"Having spent seven years with Monseigneur England, Bishop of Charleston, United States of America, and nineteen years on this mission of Australia, and not expecting to have many more years to devote to the duties of the ministry, I feel a very deep interest in the spiritual welfare of the Catholics of New South Wales, and wish to see them provided with priests before I die or leave Australia.

"I am under many obligations to his Grace Monseigneur Polding—he has patiently borne with my faults in past years, and by his paternal advice assisted me in correcting them—he has shown his confidence in me, by appointing me the Archdeacon and Chancellor of his Diocese; he is a most zealous Bishop, and has done much for religion in this immense region. The remarks I am then going to make do not proceed from any want of reverence towards him,

¹ *History*, p. 778.

but from a desire to save my Irish Catholic countrymen in Australia, who are perishing for want of priests.

"I thought once, with the Archbishop, that he could supply the Diocese with priests from the Benedictine Monastery he established in Sydney. It may do so in 20 or 30 years, but not before then; and in the meantime, the faith will be nearly extinguished in the numerous Irish Catholics, and their children will grow up without any religion, become indifferent, or turn Protestants.

"As in all new colonies, so in this, few subjects can be found for the priesthood for many years to come—a few priests may be procured from the Catholic countries of Europe, but it is from *Ireland* they should naturally be provided for this mission; as 95 out of every 100 Catholics in all these colonies are *Irish*, or of Irish descent. Some years ago Irish students and priests did come to labour under Dr Polding; but at present, very few, if any, can be found to come from Ireland to the Archdiocese of Sydney. Your Holiness may ask 'what is the reason they will not come *now* as heretofore?' The reason is, they have heard that the Archbishop intends to supply his mission with Benedictine monks, and that the Irish clergy will be employed only as *assistants* to the English Benedictines, and to act as 'tithe collectors' for the monastery. The attempts made by the Archbishop to take a *percentage* from the *stipends paid* by the Government to the *secular priests*, and *afterwards, the two kinds of the dues and offerings* made by the faithful to the clergy for the support of his mission and monastery, created a very strong feeling amongst the Irish clergy and laity against the Archbishop and the Benedictines. It is true he has given up these demands—yet the attempt has produced an unfavourable impression in Ireland regarding the Archdiocese of Sydney. The following fact will show the existence of that impression.

"Some time ago I sent £60 to the Archbishop of Cashel—my native Diocese—and promised to send £60 every year towards the education of a few ecclesiastics for the Diocese of Sydney, the candidates to be chosen and sent to College by the Archbishops of Dublin and Cashel, but as yet not a single candidate can be found to accept my offer. One who was recommended by his parish priest and a relative friend of mine, and who had spent four years in College, refused to come to Sydney, but was willing to go to America. The Irish have suffered so much from England that they have in general a dislike to be under the best of English Catholic

Bishops. Thus, while Irish ecclesiastics will come willingly to the Dioceses of Adelaide and Melbourne, because they are governed by Irish Bishops—*hardly anyone* can be found at present to come to the Archdiocese of Sydney, though there are much better means *here* for *their support* than in either Adelaide or Melbourne. What I would then most respectfully suggest, in order to remove this obstacle to Irish ecclesiastics coming to the Australian mission would be, Most Holy Father, to make two or three new Vicariates Apostolic out of the present immense region under the jurisdiction of Dr Polding—one to the south, one to the west, and one to the north of the central Vicariate of Sydney. The one to the south, to be bounded by the Vicariate of Melbourne on the south, and by a 'line' from the mouth of the Shoalhaven River, in about 35° S. latitude—running nearly parallel to the boundary of the Melbourne Vicariate to the Lachlan River, in about 30° 30' near the Goulburn range, and then along the Lachlan to the western boundary of the Vicariate of Melbourne on the River Murray. The populous town of Goulburn, having a good church, to be made the *Bishop's See* for this Vicariate. The one to the west of the Blue Mountains to have the large town of Bathurst as the Bishop's See. This district has a numerous Catholic population. The Vicariate of the north of Sydney, to be bounded by the 30th parallel of latitude—as the Government intend to divide this district from New South Wales, and to the north of it, to Wide Bay, in 24° latitude—having the increasing town of Brisbane with its church as the Bishop's See. There are from 12,000 to 16,000 Catholics in *each of these districts—as many as in all New South Wales when Dr Polding was appointed Vicar-Apostolic*. This would leave five degrees—300 miles in length and the same in depth—from the sea coast to the western boundary of South Australia, a very extensive district, for the central Vicariate of Sydney, to remain under the care of Monseigneur Polding and the Benedictines. If Irish Bishops could be appointed for these new Vicariates, I have no doubt, Most Holy Father, but they will soon find priests to assist them, and those thousands of souls will receive the Holy Sacraments, who are now, literally, perishing for want of any one to break to them the Bread of Life. Even many children remain without Baptism. If an Irish Bishop had been appointed for Hobart Town, I think the dissensions and scandals that have taken place from the dispute between Monseigneur Willson and Father Therry would have been avoided, and that religion would be *there* in a

much better state than it is at present. Unfortunately the Irish and English characters are very different in their nature, and when any difference takes place between an English Bishop and an Irish priest, then national antipathies and mutual distrusts spring up, and prevent a proper understanding, and thus perpetuate bad feelings. In my opinion very few Englishmen know how to guide or govern Irishmen, whether lay or ecclesiastical.

"It may be said that Monseigneur Polding had to reject some Irish ecclesiastics as unfit for the mission. This is true, but he had to reject as many English and other subjects of his Benedictine Order. Such alas! is the infirmity of human nature, that some candidates for Holy Orders in every country and every religious institution will be found unfit for the sacred ministry. But I am satisfied that if Monseigneur Polding had employed half the time, pains, and expense, that he has laid out on founding his Order in New South Wales, in training up Irish students and others for his mission, he would ere this have had his Diocese better provided for. His monastery cannot do much for many years to come, and the few priests he has are quite insufficient—and broken down as they are with labour—and very dissatisfied that fellow labourers are not being provided to share the toil with them in their too extensive and laborious missions.

"You may remark, Most Holy Father, that it belongs to the Archbishop, and not to me, to make this statement; perhaps so. It is not indeed my province, but like Jethro of old, I presume to inform the leader of the people, 'that he ought not to consume himself with imprudent labour, not to undertake what is above his strength, but that he ought to seek for a sufficient number of persons to assist him in the great work he has in hand.'¹ This I have done to the best of my poor understanding, and if I have said anything amiss, I humbly beg pardon for it. *Ex abundantia cordis locutus sum.* My wish is, that the people should not perish. The infant Benedictine Monastery at Sydney cannot supply their wants—Ireland alone can do so, in my opinion, as stated above. In making this statement, *liberavi animam meam, et peto ut nunc dimittas, SS. Pater, servum tuum in pace.*

"It rests now with your Holiness, whom the Prince of Pastors has placed to 'feed the lambs and the sheep' of His entire flock, to adopt such measures as the Holy Spirit

¹ Exodus, xviii.

may direct you to take, for providing sufficient pastors for the instruction of this fast increasing portion of the Lord's vineyard in this distant region of the earth.

"Prostrate in spirit at the threshold of the Apostles, and at the feet of Peter in the person of Pius, I beg most earnestly your Holiness's blessing, and am your most humble and obedient servant and son in Jesus Christ,

J. M^cENCROE,

Archdeacon.

Dated at Sydney, 12th March 1851.

To His Holiness Pius IX, Pope, Reigning at Rome."

This interesting petition is open to a certain amount of criticism. That the need of multiplying dioceses was evident, and that Father M^cEncroe's foresight as to the best means of so doing was remarkable, are both justified in the fact that the suggestions embodied in these proposals were translated into accomplished facts within a few years. Other sections of Father M^cEncroe's statement are less commendable, and form in themselves an adverse comment on the spirit whose existence he vouches for, and which indeed is, alas! common knowledge; and as regards the Benedictines, contain a rather subtle *suggestio falsi*, because of a *suppressio veri*. It would be little to the credit of the Irish clergy, if it were literally true that "they have in general a dislike to be under the best of English Catholic Bishops"; but this statement is belied by the large number of Irish clergy who now, as ever, willingly serve in England under English Bishops. Again, if "national antipathies and mutual distrusts spring up, and prevent a proper understanding, and thus perpetuate bad feelings," those evil displays are wholly one-sided, and emanate from the "Irish priest" alone; they are not "mutual," either in England or elsewhere. The dispute between the Bishop of Hobart Town and Father Therry had nothing whatsoever to do with any antagonism of nationality; it was purely formal and financial; and the best proof of this lies in the fact that the disagreement existed equally between Dr Willson and Dr Polding, both Englishmen. Had an Irishman been

Bishop of Hobart Town, and had he viewed the situation in the same light as did Dr Willson, the dispute between himself and Dr Polding would hardly have been ascribed to their difference of nationality, it could not have been as regards himself and Father Therry.

The statement that the Irish secular clergy would be employed "only as *assistants* to the English Benedictines" is a wholly unworthy suggestion, and it is the more surprising, as coming from one well acquainted with the facts of the case. The monks were indeed *English* Benedictines, in as much as they were members of the "English Congregation of the Black Monks of St Benedict"—to give them their full and official designation, and obeying the constitutions of that Congregation, which had nothing characteristically *English* about them (as opposed to *Irish*); but the individuals following that rule in Sydney were, almost to a man, wholly and definitely Irish in nationality, as their surnames, such as Athy, Sheehy, Sheridan, Farrell, O'Connell, Dwyer, etc., etc., abundantly testify. Many of them were not only Irish by descent, but even Irish-born.

Again, it must be borne in mind that if the Benedictine Monastery was not furnishing its quota to active missionary labour to the extent desiderated or expected by Father M'Encroe, it was furnishing an excellent equivalent; for it supplied teachers for the Seminary, for Lyndhurst, etc., etc., thus freeing for active labour secular clergy who otherwise would have had to undertake these sedentary employments. And, as a matter of fact, as soon as members of the infant community were ready to be so employed they went forth to serve churches both within and outside the city of Sydney. Father M'Encroe was asking that children should be made to run before they could walk. It is therefore manifestly unjust to state that if Dr Polding "had employed half the time, pains, and expense, that he has laid out on founding his Order, in training up Irish students and others for his mission, he would ere this have had his diocese better provided for." It was, indeed, just this that Dr Polding had

at heart: but a great work could not be built up in one day.

Indeed, it is not too much to say, as Dr Polding at a subsequent date averred, that Father M'Encroe, excellent priest though he was, was himself, to some extent, at the back of the disaffection and discontent which Bishop Goold had observed amongst the clergy.

The English *Catholic Directory* chronicles only one ecclesiastical event for the Diocese of Sydney in 1851, namely the opening at Balmain, New South Wales, of the Church of St Augustine, on 8th May. But these notices which reached England were stray ones, and we should get but a false idea of the Archbishop's labours did we rely on these alone. We learn more, for instance, from the following letter, of the way in which the indefatigable Bishop employed his time, which, since the advent of his Coadjutor he was enabled to devote to the missionary tours he loved so well, and which, as Dr Gregory's report to Propaganda stated, "are singularly consoling from the very striking fruits with which they are attended." A very fair example is afforded by the subjoined letter from Dr Polding to Bishop Serra, the Coadjutor of Dr Brady, Bishop of Perth, in which we gain an insight into the labours of something under three months. The Bishop's reference to the strange places in which he sometimes celebrated the Holy Sacrifice recalls some of the anecdotes he used to relate about the incidents and adventures that befell him. Once, when he was administering the sacrament of Confirmation in a remote district, the rays of the sun beat down upon him through a rent in the calico roof. One of his congregation thereupon stepped forward and held up his broad-brimmed hat, as if it were an umbrella, in order to shield the Archbishop. On another occasion he was giving Confirmation in a slab hut somewhat out of repair. A Protestant, keeping his hat on, came to peep at the ceremony through one of the many chinks in the wall. An Irishman devoutly saying his prayers close by, seeing this and resenting what he considered an irreverence, quietly closed his book and crossed himself, then standing up, dealt

the Protestant a blow, saying, 'How dare the fellow be looking in here,' and thereupon again kneeling down, resumed his devotions as if nothing had occurred!

Dr Ullathorne, in his *Autobiography*¹ has a pathetic anecdote illustrative both of the hardships the Archbishop often underwent, and of his missionary zeal. "The Bishop never lost an opportunity of drawing souls to God," he wrote. "I remember his telling me that he thought the sublimest act of his ministry was on a dark night travelling through Illawarra. He was being guided through the bush by the son of an Irish settler, and conversing with him as he rode along beside the horse, the Bishop found that for a long time he had not been to his religious duties. It was very dark and pouring with rain, but the Bishop got off his horse, tied him to a tree, sat on the trunk of another fallen tree, got the boy to kneel on the wet ground and heard his confession. The next time he went that way he inquired for the boy, and found that he had been killed whilst felling a tree."

In his many journeys through the bush, it would have been surprising had the Archbishop never been attacked by the lawless bushrangers who in those early days infested the roads and woods. Of one such encounter he gave a description in a letter to a friend. "I am," he said, "as yet the only clergyman who has been attacked, since we came out, by bushrangers. The man pretended to be the constable of the road, and stood at the horse's head till a severe blow on the head made him retreat. After their wont, another man came out of the bush a few yards further on and was treated in like manner. I was not known, otherwise I should never have been attacked."²

"Sydney, 10th September 1851

"I apprehend this gold mania will be productive of many moral and physical evils amongst us. All that you read in the papers, or nearly so, is founded on reality. I expect we shall have an invasion of worthless characters poured in upon us. And I fear very much that the abundance of gold

¹ p. 196.

² *Downside Review*, vol i, p. 244.

will make more world-loving the souls of our people than they are even now. No part of the world is in such spiritual poverty as we are. During my late missionary visitation I proceeded more than 300 miles to the south of Sydney; held in the ten weeks of my absence seventeen stations, attended by many who came, it may be, thirty or forty miles. At each station I remained three or four days, less or more according to the wants of the people. We assembled each morning at nine for instruction, Mass, and Confessions. Instructions were given thrice each day, the intervals taken up with the Confessions. Sometimes we continued till ten or eleven at night. I was assisted by one of my missionaries. Upwards of 800 persons approached the Sacraments. About 400 were confirmed, and some hundreds took the Temperance Pledge. I received fourteen also into the bosom of our holy Church. Generally a slab hut, sometimes a verandah, occasionally a tent formed our church. The cold was very piercing, and glad I was to return to the more genial climate of Sydney. The harvest is great, the labourers few. I am on the point of again leaving Sydney for eight or ten weeks, to the south-west and west. I shall take a large portion of the mining country, now containing many thousands, one-half of whom are Catholics."¹

Mention has already been made of the financial difficulties which had from the very beginning beset the missionary efforts of Bishop Brady in the diocese of Perth. The Bishop on his side did all he could to ward off the crisis. He sold valuable property held by him in the Mauritius, for the benefit of his creditors. The yearly allocations from the Lyons Society for the Propagation of the Faith were also handed over to them. Reduced to the extremity of poverty, wearied and harassed by these financial troubles, no less than by the anxieties of his diocese, both body and mind began to show signs of failing. In this extremity he asked for a Coadjutor. The Holy See gave him Dom J. M. B. Serra, O.S.B., who, by a Brief, dated 25th July 1849, was translated from Port Victoria to Daulia *in partibus infidelium*, and was appointed Coadjutor of the diocese of Perth, and Administrator of its temporalities. Dom Rosendo Salvado succeeded

¹ Moran, *History*, p. 314.

him as Bishop of Port Victoria. Cardinal Moran¹ may be left to sketch the next stages. "The appointment of Dr Serra to administer the temporalities of the Diocese of Perth," he writes, "without assigning to him the burthen of the many debts incurred already by Dr Brady, only served to intensify the difficulties and confusion that already existed. Dr Brady accordingly set out for Rome in the beginning of February and arrived there in the month of May, 1850. During his stay in Rome he strenuously advocated the interests of the Diocese and of the Australian Church, and at his last audience with the Holy Father, the Pope used the words, 'You must return to your people.' The good Bishop set off at once for his distant Diocese, forgetful of the rule that missionary Bishops when paying the visit *ad limina*, are not allowed, under censure, to return to their Sees until they receive the sanction of the Congregation of Propaganda. Dr Brady arrived at Freemantle towards the end of December, 1851. Violent dissensions between the Irish Catholics and the Spanish Clergy soon became the order of the day, followed by continual litigation in the civil courts. Dr Brady withdrew from the Colony in the month of August 1852. He spent some time in Rome, and subsequently resided for the most part in his native diocese of Kilmore, in Ireland. He never, however, resigned his See, and he continued Bishop of Perth till his death at Amelu les Bains, in France, on the 2nd of December, 1871."

The Archbishop of Sydney, as Metropolitan of Australia, was commissioned by Propaganda to institute an enquiry into the troubled state of things in Perth. This necessitated a journey from Sydney to Western Australia, many hundreds of miles of which were accomplished on horseback. This commission occupied eight months of the year 1852, for which, therefore, we have little else to chronicle. He left Sydney on 15th March, returning there only in November. Cardinal Moran² records certain passages from letters written to various friends, showing to some extent his progress and his employments, but not stating the definite results arrived

¹ *Ibid.*, p. 564.

² *Ibid.*, p. 566.

at as the consequence of his enquiry. These come from the Downside Archives.

Dr Polding reached Albany, on the extreme south-west of Western Australia, before the 4th of June when he wrote as follows to Dr Serra.

"Albany, 4th June 1852

MY EVER DEAR LORD,—Benedictus Deus et Pater Domini nostri Jesu Christi, qui consolatur nos in omni tribulatione nostra. So far have I come in safety on my way to you, and to the afflicted children under your immediate paternal care. I left Sydney on the 15th of March, and was detained in Adelaide upwards of six weeks, a space of time which, however, gave me more repose than I have enjoyed for many years. From Bunbury, which I hope to reach in a week, I shall again write. It is a long solitary ride of 200 miles, accompanied by a policeman, and the weather is very showery."

On the 15th of June he again wrote, this time from Belvidere, Australind:—"I write this in the house of Mr Walter Clifton, who received me with so much kindness on the night of my arrival in these parts." A fortnight later, on 29th of June, he wrote from the same place, showing how he had been occupying his time:—"I employed last week and until to-day in giving missions, part of three days at Bunbury, where eighteen received Holy Communion, and again at Dardanup, and the same at Belvidere. I could not give Confirmation, not having the Sacred Chrism."

Another letter, quoted at length by Cardinal Moran, written by the Superioress of the Sisters of Mercy at Perth to the Archbishop of Dublin, under date 25th September 1852, gives interesting particulars relative to the mission of Perth; the only part that concerns us here, however, is the passage referring to Archbishop Polding. "The Archbishop of Sydney," says the writer, "has been in Perth, and had intended giving a series of missions in the various towns, but has been obliged to leave before he could carry out his intention."

These extracts all go to show the intense missionary zeal that everywhere and always characterised Dr Polding.

The writer added: "His Grace expressed great regret at the want of such means of rousing up the religious feelings of the people, and also at the want of Catechetical instructions for the men who belong to the humblest class of our poor countrymen, and we have but one Irish priest who can with difficulty attend to one town. There are three Spanish priests, but they do not speak the English language well. The Bishop (Dr Serra) understands and speaks English very well for a foreigner, but he never preaches." In this pregnant passage we have, doubtless the explanation of the cause of all the trouble and dissension that had arisen, apart from the financial imbroglio.

The result of the enquiry is embodied in the following official document, which was at once printed for circulation, and thus became public property.

"On Sunday the fourth day of July, 1852, appeared before the Most Rev. John Bede Polding, Archbishop of Sydney and Metropolitan of the Province of New Holland and Van Diemen's Land, the Right Rev. John Brady, Bishop of Perth, in Western Australia, but suspended from his functions by our Most Holy Father Pope Pius the Ninth, by a *Motu Proprio* dated 3rd October 1851.

"The Most Rev. Archbishop Metropolitan, being vested and prepared to celebrate Mass, proceeded to the Throne, and being seated thereon, the Right Rev. John Brady came into the Sanctuary, and having genuflected before the Blessed Sacrament, presented himself to the Archbishop Metropolitan, and on his bended knees read a declaration to the purport following:—

"1.—His Lordship professed his unreserved and perfect submission to the sentence of suspension passed upon him by His Holiness Pope Pius the Ninth.

"2.—His Lordship solemnly promised to abide under it until canonically absolved by the supreme authority from which it emanated.

"3.—His Lordship signified and declared, that he would follow and fulfil the directions and injunctions of the Most Rev. John Bede Polding, Archbishop of Sydney and Metropolitan of New Holland and Van Diemen's Land, as regards the time when, the manner in which, and the circumstances in connection with his proceeding to the

Holy See, for the purpose of obtaining absolution from the Holy Father, and in obedience to the mandate of His Holiness.

"4.—Furthermore, His Lordship surrendered unto the said Most Rev. John Bede Polding, Archbishop and Metropolitan as aforesaid, all right or title to or possession of lands, goods, and chattels, either held in his own name or in the name of others, for his own proper use, or for the use of others, with all deeds, documents, and other instruments, referring to or descriptive of the same; and all this to be understood without restriction or reserve, as extending to and including all lands, goods and chattels held by him in Western Australia.

"5.—And moreover, His Lordship expressed his deep regret for whatever disturbance, disquiet, or disedification may have been occasioned since his return to this Colony: and

"6.—Lastly, placed himself with unqualified obedience in the hands of the Most Rev. his Metropolitan, as Representative of the Supreme Head of the Church on earth, our Most Holy Father Pope Pius the Ninth, whom God in His mercy long preserve.

"This declaration having been made, the Archbishop addressed some words of paternal and affectionate admonition to the Right Rev. Bishop, and assured His Lordship of the great consolation he derived from receiving this manifestation of submission and of obedience, which he would transmit, by the first opportunity, to the Holy See.

"Then the Right Rev. Bishop proceeded with his written declaration as above, to the centre of the Sanctuary, and having genuflected, ascended to the altar, and on the altar, subscribed his declaration with his name and title, then his declaration so signed was placed before the crucifix, and remained there during the holy sacrifice of the Mass, which the Most Rev. the Archbishop commenced to celebrate, and at which the Right Rev. Bishop was present.

"Now all this was done in the Church of St John the Evangelist, adjoining the Convent of the Sisters of Mercy, in the City or Town of Perth in Western Australia; and to the truth of this record, the undersigned bears testimony, being witness to every circumstance mentioned therein.

THOMAS LITTLE, J. P.

Acting Secretary to the Archbishop Metropolitan.

Perth 5th July 1852."¹

¹ Printed : D. A., M 365.

These painful episodes took place in the light of day, before the congregation gathered for Sunday worship. Their cause was, therefore, public property. This being the case, the beautiful example of submission and humble subjection to authoritative reproof set them by their chief pastor, should have obviated any display of feeling or resentment on the part of the laity of Perth. Such was not the case, however. Busibodies put their heads together and raised a protest. Dr Polding was in no mood to stand nonsense of this sort, and the remedy he applied was both sharp and sudden, following with lightning rapidity upon the commission of the offence, as will be seen in the following proclamation.

“ John Bede, by the Grace of God and favour of the Holy Apostolic See, Archbishop of Sydney, Metropolitan of the Ecclesiastical Province of New Holland and Van Diemen's Land, etc., etc., etc.

“ Our attention has been drawn to an address to ourselves, published at the request of one John Dearden, in the *Perth Gazette* of the 23rd instant, and stated to have emanated from a large portion of the Roman Catholic Community, and to be signed by upwards of one hundred members of the said Community.

“ 1. Considering that the direct tendencies of the publication of the address is to cause it to be believed that the sentiments and opinions therein expressed emanated from a large portion of the Roman Catholic Community, which is false and calumnious ;

“ 2. Considering that the object proposed in the said address, is to abstract confidence from ourselves and from the Right Reverend Bishop Administrator of the Diocese ; that it abounds with assertions and insinuations, false and insulting ; that it impugns our authority, charges us with misrepresentation and wilful distortions of truth ; with teaching new and false moral doctrine ; that this has been done causelessly through malice or through ignorance ;

“ 3. Considering that the tendency, object, and language of the said address are deeply injurious to the Church of God, in its doctrines, in its teaching, its discipline, and Pastors, and are calculated to perpetuate schismatical dissensions in this Diocese ;

“ In virtue of the authority of Almighty God, communicated to us through the Supreme Head of the Church on Earth, our most Holy Father Pope Pius IX,

"We Excommunicate and declare to be Excommunicated and expelled from the Church of God,

"1. And by name, the said John Dearden, as the principal agent in the publication of the said address, reported to us as having in this Colony obtained an unenviable notoriety, We declare him to be separated from the Holy Roman Catholic Apostolic Church, to be rendered incapable of having part in the Prayers, Sacrifices and Sacraments of the Church, and if he die in this unhappy state to be denied the rites of and place of Christian Burial.

"2. We Excommunicate and declare to be separated from the Church of God, all and each who had part in suggesting the preparation or the publication of the said address, which appeared in the *Perth Gazette* of Friday, the 23rd ;

"3. All and each who had part in the composition of the said address ;

"4. The person or persons who wrote it in the entire or any part thereof ;

"5. The person or persons who by payment or by other means procured its insertion in the public Journal.

"All such parties We declare to be Excommunicated from the Holy Roman Catholic Church of God, to have no part in the Prayers, Sacrifices, Sacraments whilst living, and when dead to be denied the rites of and place of Christian Burial.

By His Grace's directions,

TIMOTHY DONOVAN,
R. C. Chaplain.

Perth, 29th July 1852."¹

Here is the voice of one who spoke as having authority, and who knew it. The sternness evinced is the more striking, as hitherto all that has been seen of Archbishop Polding shows him as the tender-hearted priest, the sympathetic friend, the gentle father. No doubt this vigorous denunciation of revolt had an immediate effect and brought most or, we may hope, all the delinquents to their knees ; but history is silent.

When all the business which took Dr Polding to Perth had been concluded, and Dr Brady had taken his final departure for Europe, the Archbishop turned his face home-

¹ Printed : *D. A., M* 366.

wards, commencing the long and arduous journey on 19th September 1852. On 15th October, Dr Polding wrote to Bishop Serra from Adelaide: "After a sufficiently pleasant passage, we reached our destination late in the evening of the 4th inst. Our departure from Freemantle on the 19th [of September] was distinguished by a most miraculous escape from apparently imminent destruction. We had not cleared Rotnest Island, when about 10 at night we were suddenly becalmed, and then the *Louisa* (ship) was carried rapidly by the current and swell towards the reefs and breakers. We were helpless, and each moment destruction seemed to be approaching. In the conviction that all ordinary means of escape were unavailing, I made a vow to the ever Blessed Virgin to celebrate three Masses in grateful acknowledgement of her intercession, and commenced the Litany. I may say, in that very moment, a breeze unexpectedly sprung up most favourable. We were enabled to tack, and in a few minutes we were out of danger."

After his return to Sydney, the Archbishop wrote of this peril, and of his other experiences on this journey at greater length to another [unnamed] friend. This is printed by Cardinal Moran without further comment,¹ but its suitable place is here, to supplement the above extract.

"Sydney, 29th November 1852

MY DEAR FRIEND,—I daresay you are much surprised that so long a time should elapse, and no answer be sent to your kind favour of the month of January. Your letter reached Sydney soon after my departure for Western Australia, 2500 miles distant, whither I was obliged to go on account of Church matters. After an absence of eight months, I reached Sydney safe, in the commencement of this month. Almighty God, in His infinite goodness, enabled me to arrange everything very well, though the affairs presented many difficulties. I do not think that in all my voyages and travels I encountered so many dangers as in this adventurous journey and voyage. Part of my career was overland for

¹ *History*, p. 314.

hundreds of miles through a wild uninhabited country, travelling days and nights without meeting with hut or man; at night resting on the wet ground, it being winter time, and storms most fearful; branches broken off and whirling about through the violence of the wind, and tumbling on every side; vast trees torn up by the roots, and large lumps of ice cutting one's face till the blood streamed. Through all these troubles our good God had brought me in good health. Twice was I swept off my poor jaded horse by branches hanging down in the dark, and falling on my back, and yet not hurt.

"The greatest danger, however, I encountered on returning. We sailed from Freemantle in the morning. At some distance from the port there are islands and reefs of rocks running almost in a semicircle. We had not cleared these before nightfall. Our breeze, which was very light, died away about ten o'clock in the evening. It was nearly full moon. We soon perceived the danger of our position. The current was bearing our little vessel fast towards the reefs. Each minute we approached them perceptibly, we could discern them distinctly, distant less than a quarter of a mile, and hear the surf washing over them. The lighthouse of Rotnest Island was about one mile and a half on the larboard bow. We had the anchors, but we were in 70 fathoms of water. We lowered a boat, and they tried to turn the ship's head; all in vain; the rudder was useless, the sails hung loose and flapped. Destruction seemed to be certain and imminent. Wherefore, after making preparations for the dread event which appeared so near, I brought myself and people in spirit before her whose aid I have never implored in vain. I made a vow to celebrate three Masses in thanksgiving and acknowledgment that our deliverance had been effected through the intercession of the Blessed Virgin. I then commenced the Litany, and no sooner had we said the Anthem, 'We fly to thy protection,' etc., than to the great amazement and joy of all, a breeze sprung up which enabled us to tack; we came out of our danger by the very way we had entered, and in five minutes we were safe! Who would not confide in the goodness and power of our dear Mother! Other and great dangers I had to pass through, but this must suffice for the present, as I have many letters to write by this occasion,—Yours etc.,

✠ J. B. POLDING, Archbishop of Sydney."

The close of the year 1852 furnishes an opportunity of reproducing some interesting statistics, showing the growth of the Church, and the proportional relation in which Catholics stood at that date to the members of other religious denominations. They are taken from the *Catholic Directory* of 1852, and are evidently official.

The first portion is given solely to show the rapid increase in the ecclesiastical foundations and *personnel* of the newly constituted diocese of Melbourne; the second tabular return is, of course, more intimately connected with our own main subject.

"AUSTRALIA.—Colony of Victoria, formerly called Port Phillip.

Diocese of Melbourne

The Right Rev. James Alipius Goold, Bishop of Melbourne.
 Very Rev. P. B. Geoghehan, D.D., V.G., Geelong.
 Very Rev. John Fitzpatrick, D.D., *Dean*, Melbourne.

Clergy

Rev. Thomas Slattery	Port Fairy
Rev. Charles Clarke	Kilmore
Rev. V. Bourgeois	Heidelberg
Rev. — Powell	Melbourne
Rev. — Rowe	Portland
Rev. Gerald Ward	Geelong
Rev. — Dunne	Pentrick
Rev. Halshan and Priest	Gipps' Land
Rev. — Bleesdale	
Rev. — Backhaus, D.D.	Melbourne
Rev. — Stack	
Rev. — Madden	

"Rev. Messrs. Smyth and Niall sailed for Melbourne in July, 1852. Rev. Messrs. Hayes, Moore, O'Hay, Shiel and Shinnick sailed in October, 1852. Messrs. O'Farrell and Powell, students, Melbourne."

There follows a table of "Religious Denominations in the Colonies of Victoria, New South Wales and Van Diemen's Land, in March, 1851," but it is stated that the totals are only

partial for all Australia, as there is "no return from Adelaide or Western Australia."

	Victoria	New South Wales	Van Die- men's Land	Totals
Church of England	37,433	98,137	45,073	180,643
Presbyterians . . .	11,608	18,156	4,485	34,249
Wesleyans . . .	4,988	10,008	3,772	18,768
Other Protestants	4,313	6,472	2,379	13,164
Roman Catholics .	18,014	56,899	12,444	87,357
Jews	364	979	435	1,778
Mahometans . . .	201	853	21	1,075
Other persuasions	424	740		1,164
TOTALS . . .	77,345	192,244	68,609	338,198

This shows that at the end of the first half of the nineteenth century the Catholics numbered almost one half those of the Church of England, and that as compared with Protestants of all denominations they were more than one quarter.

On Dr Polding's return from Western Australia, he enjoyed a short period of rest, inasmuch as he remained in Sydney; but he had the affairs of his own diocese to attend to, to get the threads of administration back into his own hands, which, during his absence had been under the control of his able and trusted Coadjutor. But it was not very long before he again started on a lengthy missionary tour—this time of a portion of his own diocese—taking up the work with which his name will ever be associated. In default of letters to Father Heptonstall for this period in the Downside Archives, recourse must again be had to Cardinal Moran's pages.¹

"In 1853," he writes, "the Archbishop and Dr Gregory set out from Sydney in a buggy to visit the southern districts of the diocese, and they travelled more than 1100 miles from district to district, giving missions and administering the

¹ *History*, pp. 446-7.

Sacraments. It was the Archbishop's custom to remain in each town some days, at times as long as fifteen days, giving instruction, hearing confessions, and administering the other Sacraments to the faithful. On this series of visitations, the Archbishop brought no servant with him. Dr Gregory volunteered to act as coachman, attendant, and chaplain. One day, as they travelled over a steep incline, the buggy upset, and both the occupants were thrown out with great risk of their lives. The Archbishop, however, escaped unhurt. Dr Gregory received some serious hurts, and continued lame for a considerable time. This, however, did not interrupt the order of the visitations. When they returned to Sydney, the health of both was seriously impaired from the bad food, the damper and acid bread used in the bush, and the manifold privations which they had endured.

"Burrowa was one of the places particularly mentioned by the Archbishop in his account of this missionary excursion. He found that it had an exceedingly bad name for the irreligious life of its people: in fact, only 28 individuals there had during many preceding years approached the Sacraments. The Archbishop and Vicar-General remained there for some weeks, and did not leave till the whole district was renewed in piety. More than 200 approached Holy Communion, many of whom were adults; some of them had never before approached the altar, and there were others who had been 20, 30, or even 40 years away from the Sacraments."

During these protracted absences of Archbishop Polding, the management of the diocese was, of course, in the hands of his Coadjutor, who had won golden opinions from all through the loveliness of his disposition, and he was looked up to as a sound administrator and man of business. About this time a new venture had been set afoot, the college at Lyndhurst, a suburb of Sydney, meant to meet the wants of upper-class secular students. This institution was watched over with special care by Dr Davis, in addition to his superintendence of St Mary's Monastery and the Seminary.

A letter of his of this period, addressed to Father Paulinus Heptonstall, now become Provincial of the South Province of Canterbury, will give the reader some insight into his character as a man of business:—

" St Mary's, Sydney, 25th Feb. 1853

MY DEAR FATHER PROVINCIAL,—I trust that before this reaches you, you will have received my letters by the steamer *Sarah Sands* and the ship *Vimiera*, enclosing the 1sts and 2nds of Bills for £2673, 16s. 2d., to pay Burns for books for the Sydney University. In one of those letters I requested you to be kind enough to order a peal of five bells for the Church of the Sacred Heart,—the dimensions of the bell-chamber in the tower I sent at the same time. I now enclose the 1st of a Bill for £520, 16s. 9d., to pay for those bells and for any other articles that you may be sending. I see by the *Gazette* that the mail per *Salacia*, hence the 14th of August last, reached England early in November,—by that mail I wrote to you enclosing the 1st of a Bill for £320, 17s. 3d., to pay for various articles of clothing, etc. I shall therefore be soon expecting a large cargo from you. Amongst other things ordered from Burns, I requested him to send a handsome silver lamp, to be suspended before the altar of the B.V.M. at Subiaco. It is an offering to the B.V.'s altar, made by the Children at Subiaco in gratitude to God for the recovery of my health last year. They wish it to be handsome; and as they have subscribed £30 for the purpose, I presume a very handsome one may be procured.

"We are much in want of carriage-harness; and, as all things are enormously dear in Sydney, I think it would be well to get them from London at once. Will you please, therefore, to order a set according to the following description:—For a pair of horses about 16 or 17 hands high, strong, silver-mounted (*i.e.*, well-plated), and if you are inclined to be a little generous, let the word *Pax* be on the metal ornament usually on the bridle near the ears.

"Our College at Lyndhurst is going on very flourishingly. We began after Christmas with thirty-five students, and if we had accommodation we might have double that number. I have the direction of the College myself, and I spend usually two or three days there each week. I have two of the priests residing there, one as Procurator, and two other Religious (deacons) as Prefects; and, in addition to this resident force, two of the Religious, with Mr Makinson (the convert), come in from St Mary's, Sydney, every morning and return in the evening, so that we are pretty well off for teachers, though we shall be glad to have two or three more.

"I am about to engage young Williams from Cheltenham,

who was educated at Stonyhurst,¹ and who, I believe, distinguished himself there in his studies. We are sadly in want of additional accommodation, and on this account we purpose commencing another wing this year. It will cost, I expect, about £6000. However, it must be done, though we should have to raise money for the purpose. We shall have no difficulty in raising money on this property and that at Subiaco. This property, for which we paid a little more than £4000 last year, would now easily command, were it in the market, £10,000 or £12,000; and the Subiaco property which cost us £5,100, would now sell for £30,000 or even £50,000, so extraordinarily has the value of property risen in this Colony during the last year or two. At Subiaco, they are completely full, and at least a dozen applications waiting for vacancies. We are rapidly progressing with some additional accommodations there, which, when completed will have cost about £1000, or £1200, and which will enable the nuns to receive 10 more pupils and 5 more Sisters. They have now 24 pupils. We are enabled to build much more cheaply than others in consequence of our having plenty of excellent stone both at Lyndhurst and Subiaco, and at the latter place we have on the banks of the creek an inexhaustible bed of shells from which we burn our lime—there is no limestone within 60 miles of Sydney—and thus we get lime at about 1s. per bushel, whereas the market price is 2s. or 3s. We have also plenty of excellent clay for bricks at Subiaco, and we have contracted with a man to make for us at 23s. per 1000, the wood for burning them being also on the spot—our own bush,—the market price for bricks is 60s. per 1000. We have water-carriage from Subiaco to Lyndhurst, both places being situated on our beautiful harbour, though 16 miles distant from each other. With these advantages we may do for £100 what others can hardly do for £300.

“Labour is our expensive item—common masons and carpenters at 10s. a day, common labourers at 40s. a week; a ruinous state of things for people of fixed and limited incomes; yet, thank God, we have hitherto been able to weather the storm, though I assure you we have been obliged to economise. . . . A resident bailiff manages the farm, and I make him keep books just like those kept by

¹ Either Charles, entered 17th Oct. 1841; or Matthew, entered 24th Sept. 1842; or William, entered 17th Oct. 1841. *Stonyhurst Lists*, 1794-1886.

Mr Pippet at Downside, so that I am able to see every month exactly how all things stand. Two years ago I wrote to you about sending us out a quantity of slates. I think I mentioned that we could find ready use for at least 100,000, or 200,000. I suppose that the want of cash was the insuperable objection to your attending to the matter. However, I must again bring the subject before you, and beg that if you have any cash to spare after paying for all things already ordered, you will please to see what you can do for us in the matter. I think I shall be able to send you soon again a few hundreds. By getting the slates from England we shall save, I think, 50 per cent. . . . We are all hard at work here. I wish some of our good confreres in England would come over to assist us. What a glorious field for your labours in this Colony!

"Our dear Archbishop is strong and healthy, and as active and laborious as at any previous period of his life. May our good God long preserve him so,—we shall never look upon his like. With affectionate regards to all,

I am, my dear Father Provincial,

Your affectionate and grateful Confrere,

C. H. DAVIS.

P.S. No sign of Dr Gregory."¹

The postscript evidently refers to the expected return of Dr Gregory from Europe. This happened soon after the despatch of this letter. The exact date is fixed by a letter of Archbishop Polding's to Dr Gould to welcome him back after his journey to Europe, dated St Mary's, Sydney, 5th March, in which he says:—"My dear Vicar-General, with his companion Dr Grant, arrived on Wednesday last, all well and in good spirits. Their ship was not properly provided, so they have suffered from a deficiency of proper food; in other respects their voyage was pleasant;"² and thus, as we have seen, he was enabled to accompany the Archbishop on a lengthy missionary tour soon after.

Various questions still outstanding between him and Dr Willson, as also trouble which had arisen in St Mary's

¹ *Downside Review*, vol. xiii, p. 302.

² *Moran, History*, p. 744.

Monastery, impelled the Archbishop once again to face the perils of a journey to Europe in 1854. As Cardinal Moran says: ¹—“He took part in the many festivals which marked that eventful year, the crowning glory of which was the solemn promulgation to the Catholic world of the great doctrine of the Immaculate Conception of the Blessed Virgin Mary.” His name is sculptured on the walls of St Peter’s, thus representing the Church in Australia in the central fane of true worship. It is a coincidence that that same list contains the names of Dr Ullathorne and Dr Brown—surely a unique circumstance: three Bishops from one monastery!

We know the grave deliberations that preceded the promulgation of the doctrine of the Immaculate Conception. It may interest Catholics in England and Australia to learn of the decisive part taken by Dr Polding. A piece of parchment lying before the writer’s eyes, evidently prepared at the very date, or soon after, tells the reader:—

“About 110 Bishops sat for several days in discussion upon the dogma of the Immaculate Conception. The last half hour of the meeting was one of the most memorable in the annals of the Church. There had been discussions and hard arguments, when Archbishop Polding rose and came forward saying that *he was the representative of 11 Bishops in Australia and was come to bow down to the Holy See. ‘Thou art Pius, we are thy children. Teach us, lead us, confirm our Faith.’* He expressed himself in very simple and touching words. At once the whole assembly was calm—discussion gave way to faith. The Bishops became of one mind and one heart, they wished to be taken to the Pope, to throw themselves at his feet. The Cardinal Legate and whole Episcopate shed tears of joy and consolation. A Jesuit present said ‘he had never realised the visible action of the Holy Ghost as he did in that last half hour.’”

Dr Polding’s participation in these glorious events in Rome have carried us to the end of 1854, whereas an earlier period was adding a sad chapter to the history of the diocese of Sydney. Dr Polding, on his departure,

¹ *History*, p. 447.

ill, the doctors said that human aid was powerless. Still he was a degree better than on the previous day, but quite delirious, and had been in such convulsions, that three of his monks could with difficulty keep him in bed. On Saturday afternoon Father Maurus gave him the last Sacraments. He was then quite himself, and when told it was thought necessary he should receive them, he answered, 'Thanks be to God.' More than 100 people were kneeling outside on the flags at the time. On Monday a letter came from the Sisters of Charity: he was a degree better again; I could not tell you how that cheered us. Tuesday there was no relapse, and on Wednesday we were in such spirits, talking over in anticipation the joyful meeting, which I can now scarcely bear to think of, and this even whilst he was dying and we knew it not. At a quarter to four the bell rung for Vespers; a messenger came—he was dying. I cannot describe the rest; another came at a quarter to eight—he was gone; he had left this land of sorrow and suffering and exile at 3 o'clock on Wednesday, the 17th of May (the eve of his birthday), for our own bright heavenly home. I flew to the poor children and tried to comfort them. Many of them fainted. Everyone, Catholic and Protestant, revered him; whatever he said and did was right. He was constant amiability, and his sweet and gentle manners, to all the same, endeared him to all; no distinction, no preference, he seemed to breathe for God, denying to his body the slightest recreation; never going anywhere for his mere personal gratification, or unless he had a prospect of benefiting others. We have his saintly remains in our little mortuary: he was lying in state in St Mary's till Saturday, when he was brought to Subiaco. The sad procession reached here about 1 o'clock. Carriages followed for the distance of two miles: the members of the Senate and Protestant University attended, and it was followed by multitudes."¹

Forty-eight years after Dr Davis's lamented death, the *Austral Light*, a Catholic magazine published in Melbourne, contained an interesting and most sympathetic account of the Bishop, which was reproduced in the *Downside Review* for July 1902, having been first published in the previous February. We have no hesitation in reprinting the whole

¹ *Downside Review*, vol. xxi, p. 188.

article, both on the ground of its connection with the history of the rise of the Church in Australia, and on account of the tribute of generous admiration paid in it to one of Australia's brightest ornaments. Internal evidence and the signature make it possible to recognise in the writer one who was, in 1854, a monk of St Mary's, Sydney.

"This desultory and brief sketch is meant to be a small tribute of affection to the memory of one of the worthiest prelates that ever trod Australian soil. Few of the present residents of Melbourne are perhaps aware that there ever was in Australia a prelate bearing the name of Charles Henry Davis. And fewer still know anything of his great attainments and most exemplary life. During a residence in Melbourne of thirty-seven years, the writer has met with only some half a dozen people who had heard of the saintly prelate. And yet, in Sydney, in the early fifties, that giant among Bishops, John Bede Polding, who had then been ruling in the archdiocese for nearly twenty years, and had performed prodigies of missionary labour, was not more firmly endeared to the hearts of the faithful than was his young coadjutor, Charles Henry Davis. They both came from the same renowned Benedictine Monastery of St Gregory which was the pride of the small village of Downside, near the well-known city of Bath. That monastery has given several illustrious bishops to the Church. The writer would dearly wish to be in a position to give the exact number, but is unable to do so for the want of references.¹

¹ The list is here supplied, and is certainly a distinguished one. Only the last name is additional to what the writer might have furnished, had he had the materials.

1. Rt. Rev. Michael Philip Ellis, O.S.B., Bishop of Aureliopolis, *i.p.i.*, and V.A. of the Western District, 1688-1708, translated to Segni, Italy, died 1726.
2. Rt. Rev. William Lawrence York, O.S.B., Bishop of Niba, *i.p.i.*, coadjutor to Bishop Pritchard, V.A. of Western District, 1741; succeeded 1750; resigned 1764; died 1770.
3. Rt. Rev. William Gregory Sharrock, O.S.B., Bishop of Telmessus, *i.p.i.*, 1781, coadjutor to Bishop Walmsley, O.S.B., V.A. of Western District; succeeded 1797; died 1809.
4. Rt. Rev. William Placid Morris, O.S.B., Bishop of Troy, *i.p.i.*, V.A. of Mauritius, etc., 1832; retired 1840; died 1872.
5. Rt. Rev. Thomas Joseph Brown, O.S.B., Bishop of Apollonia, *i.p.i.*, V.A. of the Welsh District 1840; first Bishop of Newport and Menevia, 1850 till death 1880.

As he is writing exclusively from memory, he may make a few trivial errors in dates and some other unimportant particulars. He is not acquainted with any of the particulars of the early life of Bishop Davis beyond a few narrated to him by a very worthy priest named Father Cuthbert Moore,¹ who was for many years in the same religious house with the Bishop at Downside. He says that Father Charles, as he was then called, was the very life and soul of the place.

6. Most Rev. John Bede Polding, O.S.B., Archbishop of Sydney.
 7. Most Rev. William Bernard Ullathorne, O.S.B., titular Archbishop of Cabasa. First Bishop of Birmingham, 1846-1889.
 8. Rt. Rev. Henry Charles Davis, O.S.B., Bishop of Maitland.
 9. Most Rev. Roger Bede Vaughan, O.S.B., Archbishop of Sydney.
- The following Bishops though not all Benedictines, were educated at St Gregory's, either at Douay or Downside.

1. His Eminence, Herbert Cardinal Vaughan.
2. Most Rev. James Butler (II), Bishop of Germanicopolis, *i.p.i.*, 1773, coadjutor to Dr James Butler (I), Abp. of Cashel, Ireland; succeeded 1774; died 1791.
3. Rt. Rev. Charles Walmsley, O.S.B., Bishop of Rama, *i.p.i.*, coadjutor to Bishop York (*supra*) 1766; succeeded 1764; died 1797. The Episcopate of the United States of America traces its descent from him, he having consecrated Dr John Carroll first Bishop of Baltimore, at Lulworth, Dorset, in 1790.
4. Rt. Rev. Arthur Riddell, Bishop of Northampton, 1880; died, 1907.
5. Rt. Rev. Patrick T. Donohue, Bishop of Wheeling, Va., U.S.A., 1874.
6. Rt. Rev. Adelrich Benziger, O.C.D., Bishop of Quilon, S. India, 1900.
7. Rt. Rev. John Vaughan, titular Bishop of Sebastopolis, auxiliary to Dr Casartelli, Bishop of Salford, 1909.

At least 3 members of the Downside Community have refused the mitre.

1. D. James Jerome Sharrock, O.S.B., appointed Bishop of Themiscyra, *i.p.i.*, and coadjutor to his brother (*supra*).
2. D. Luke Bernard Barber, O.S.B.
3. D. Joseph Peter Wilson, O.S.B., offered the See of Hobart Town.

¹ This is an error. The correct name is Dom Henry Edmund Moore.

The boys of the great college attached to the Monastery almost worshipped him. They often familiarly spoke of him as "dear little Charlie." When he held the office of prefect, he led them in all their games. He was their stage-manager at their Christmas plays, as he had received a training in elocution from one of the leading English tragedians. When a boy in the school he was once acting the part of Richmond in the tragedy of Richard III. He was a most expert fencer, and in the great fight he and the one taking the part of the King handled their swords with so much skill, that Colonel Vaughan (father of Cardinal Vaughan) became so excited by the prowess of the combatants, that he forgot they were acting, and cried out from his place among the spectators: "Give it to him, Charlie." But poor Charlie came off worst in the fight. His antagonist merely acted the part of the slain, but poor little Charlie received a dangerous cut on his forehead—his beautifully broad forehead—the scar from which he carried to his grave. His skill as an orator was spoken of in the highest terms. But it was as a musician that he chiefly excelled. He was the organist of the church, and played the noble instrument in a style that some of our best organists would envy. The boys used to say he could knock smoke out of the old organ pipes. He had received a kick on the left hand from a horse which necessitated the amputation of the third finger at the second joint. To make up for the loss of the finger he practised "pedalling" most assiduously, and it was a veritable treat to hear him pedalling the scale passages in the Creed of Mozart's Twelfth Mass. He always used to play that Mass from the full orchestral score, instead of the organ score, and did so many a time in St Mary's Cathedral, Sydney, where the present writer had the honour of turning the pages for him, which took him all his time, as the edition was in octavo, and contained only a few bars in each page. He introduced many effects not in the organ score, and rarely ever played it twice alike. His playing of the psalms at Vespers was really unsurpassable, and almost unapproachable. Every verse received a different treatment according to its meaning, and the pedal runs were often something marvellous. There was at the time a paid organist attached to the Cathedral. His name was Walton. He was a thorough organist of the strict English school. The dear Bishop used often to say that he would give a great deal to be able to play as well as Walton did. But the choir and the congregation preferred the Bishop's style. The music would always go with far more

spirit when the good Bishop was presiding at the organ. In addition to being organist at St Gregory's, he was also band master of the college band, which contained some grand players. Father Davis could play almost any instrument in the band. His chief one was the E flat clarinet. A clarinet had to be specially constructed for him with a key for the stump of the third finger of the left hand, instead of a hole. He played difficult solos on the slide tenor trombone. He arranged and composed hundreds of pieces for the band, including four or five brilliant and very effective marches, which he also often played on the organ. But from the time of his consecration as Bishop, he never played on any instrument but the organ or piano. After his consecration, and prior to leaving Downside for Sydney, he ordained his younger brother a priest. He composed expressly for his brother's first Mass a grand motet to the following beautiful words:—*Juravit Dominus, et non poenitebit eum; Tu es sacerdos in aeternum secundum ordinem Melchisedech. . . . Memor sū Dominus sacrificii tui, et holocaustum tuum pingue fiat. Sacerdotes tui induantur justitiam, et Sancti tui exultent.* This was often sung subsequently in St Mary's Cathedral, Sydney. When the Bishop was at the organ, and also joining in the tenor part with his charming voice, the people were always delighted.

"The Bishop arrived in Sydney in the year 1848. His title was Bishop of Maitland, and coadjutor to the Archbishop of Sydney, *cum jure successionis*. He fully expected to take up his abode in Maitland. But the Archbishop maintained that such was not the Pope's intention in appointing him. The Bishop was too deeply imbued with the spirit of holy obedience to enter into a contest with the Archbishop, but from some occasional remarks that he made, he evidently thought that Maitland should be his abode. As a matter of fact he never went to Maitland. What the people of Maitland lost, those of Sydney gained. His many virtues were not long in making themselves manifest. He took charge of several Catholic institutions in Sydney and its suburbs. His spiritual ministrations were eagerly sought by hundreds of penitents, who habitually spoke of him as a living saint, and most devout follower of Him who went about doing good. Although Archbishop Polding was a man out of thousands, and a really saintly prelate, nature seemed to have meant him for high courtly dignities. The Bishop was more easy to approach, and would permit more familiarity to those under him. So he easily succeeded in

gaining an influence for good over the hearts of many, who stood in more awe of the stately manners of the venerable Archbishop. The Bishop had not physical strength sufficient to enable him to rival the Archbishop in his numerous visitations to distant parts of the Archdiocese where he laboured with all the energy of the youngest missionary. The Archbishop took advantage of the presence of his coadjutor to increase his country visits, although he had always done wonders in that direction. The Benedictine priests who were then attached to the Cathedral were grand men, full of zeal for the salvation of souls. Among them was Abbot Gregory, who was Vicar General, Father Sumner, Father Gourbeillon, Father O'Connell, who lately died at Launceston, and Archpriest Sheehy, who lives still. These were all indefatigable workers in the Lord's vineyard. The new Bishop won the hearts of all of them, and it was their pride to be fellow-workers with him in the cause of Christ.

"One of the very first acts of Bishop Davis was to institute a reform in the singing of the Cathedral choir. Up to his arrival, the best singers in the city were always engaged, and the soprano part was sung by ladies. The Bishop, although admitting that the music was of a very high character, could not relish the thought that it was produced by paid choristers, many of whom could have had no reverent feeling for the sacred words they sang. Accordingly, he commenced to drill a choir from the brethren of the Monastery attached to the Cathedral, and the young postulants who were being educated for the priesthood. He was fortunate enough to find some capital voices among them. He drilled them with the most patient assiduity, devoting at least one hour every day to rehearsals. He began by selecting some simple Masses of his own composition. But after a few months his little choir was able to attack the works of some of the great masters, and sing them well. There was a solemn high Mass every Sunday. This practice was inaugurated by the Very Rev. Dr Backhaus, who arrived in Sydney a few years before the Bishop. He, too, was an ecclesiastic who swayed the hearts of the people, and of whose literary and musical attainments they were very proud. Dr Backhaus remained only a few years in Sydney, and left before the Bishop arrived. The ceremonies at the Cathedral were then carried out with so much splendour, and such strict attention to the rubrics, that new arrivals from the old world used to be completely astounded at their magnificence. The Archbishop had always been an intent

admirer of the beauty of God's house and everything connected with religious worship. He had brought with him from the Eternal City a most accomplished master of ecclesiastical ceremonies, who succeeded in instilling into the minds of his associate Benedictines an ardour and enthusiasm for everything pertaining to the sacred functions, especially on the great festivals of the year, and notably those of Holy Week. So well did they learn his lessons, that some of them became rivals in his skill, despite the fact that he had lived so many years in the Eternal City.

"Bishop Davis was much pleased with the progress of his choir, and when he heard them sing for the first time his masterly arrangement of *Christus factus est pro nobis obediens usque ad mortem* in the *Tenebrae* service, he must, although still so young, have almost felt inclined to sing his *Nunc dimittis*. (It should have been previously recorded that the Bishop was very young when consecrated—some years under forty). The singing, in Holy Week, was all unaccompanied by the organ. The lovely harmonies of the *Christus factus est*, and the following *Miserere* would stimulate devotion in the hearts of the most apathetic. Whenever the choir had to take part in any grand function, the Bishop himself would always make up for them a fine bowl of generous eggflip to strengthen their voices. He was himself one of the most abstemious men, but loved to see others, especially the novices and postulants, enjoying their harmless tipple. He really had the tender heart of a woman, and was the most sympathetic nurse that a sick person could have. He had been infirmarian at St Gregory's for years. He conceived a great aversion for the use of drugs, and became a great believer in hydropathy. He celebrated Mass in the conventual chapel of St Felician every morning at half-past five. On retiring to the cloister at its termination, he would always take a long draught of pure cold water, which he relished as though it were champagne. His bodily health was always of the feeblest kind. His physicians thought he was suffering from disease of the heart. He always fought against it with indomitable courage, and would bustle about with his quick little step as though he had the strength of a lion. It was with great difficulty that he could ever be persuaded to rest himself, and he would even have to be very ill indeed before he would allow himself to neglect any of his sacred duties, more especially those of the sacred tribunal of penance, which were to him a complete labour of love. During one Holy Week, he was so ill that the Arch-

bishop insisted on his keeping to his room, and on Good Friday he ordered him to take beef-tea. In words of gentle expostulation, the Bishop said:—"Your Grace is turning me into a complete heathen." To which the Archbishop replied:—"Obedience is better than sacrifice."

"Outside the duties immediately pertaining to his sacred office, there was none to which he devoted more care than to assisting in the deliberations of the senate of the University of Sydney. The Reverend Dr Woolley had a most intense admiration and respect for him. He said his advice was more valuable to him than that of any other man with whom he came in contact. He loved him like a brother and used often to say that the University could never repay the debt of gratitude it owed him. He never allowed himself to be absent from any of the deliberations of the senate or the meetings of the House Committee except when actually confined to his bed. He took a great pride in sending up the undergraduates from St Mary's College, Lyndhurst, and Dr Woolley often said that the best students of Greek in the University were those from Lyndhurst College. Dr Woolley, the principal of the University, was as great an enthusiast for Greek as was his successor, Dr Badham. He used to say: "You Catholic people, especially you Benedictines, have a great advantage over us of the Church of England, in having your young folks under the strict discipline of monastic obedience." Dr Woolley was himself very fond of music. On one occasion he got himself into hot water with his bishop for having said in a sermon, that the singing of Catherine Hayes was like the music of Paradise. No doubt their mutual love of music was an extra reason for the ardent friendship that existed between Dr Woolley and Bishop Davis.

"The Bishop preached only on special occasions, as his delicate health would not allow him to emulate the Archbishop who, for very many years used to preach twice or thrice a month, sometimes even preaching every Sunday for many weeks. Nor were the sermons of the Bishop up to the high level of the Archbishop, who was almost a Massillon or a Bourdaloue.

"Bishop Davis had three serious attacks of illness. The second one lasted for several weeks, and well-nigh proved fatal. He was rescued from death in an almost miraculous manner. His medical attendant left him late at night, and said he could not possibly live many hours. All those who loved him had taken their last farewell. He had been

commencing. On SS. Peter and Paul, the children make their First Communion. I regret so much I have not Manners' pretty Motett for the occasion. Do send me a copy. *Quid est homo?* . . . Now, let me have this supply of music without delay. A copy or two of Webb's music would be useful for country practice. Sacred Catholic music in English, if with anything. I should like to have Hymns, etc., etc. . . ."¹

During the year 1838, Bevington & Son, of Frith Street, Soho, sent out their estimate for the organ, for to that firm its construction had been finally entrusted. It was to be delivered at Sydney for £735, but this estimate did not include the front of the case which was to be provided locally. The organ was not entirely successful. Unseasoned wood—or at least wood unsuited to the Australian climate—had been employed, with the result that the instrument got woefully out of condition in a few years; and as soon as Dr Davis arrived in Sydney he superintended its reconstruction, which was carried out by a man who had once worked in an organ-builder's factory. This undertaking cost close on £100.

Sir John Lambert, P.C., K.C.B., an old fellow student at Downside of Bishop Davis, writing in the *Downside Review*¹ about his recollection of music at St Gregory's during the years of his stay there, 1823-1831, mentions that he and his "dear old friend, Charles Davis," were treble and contralto of the choir, and Brother J. B. Spencer, who is mentioned in Dr Polding's letter, was the tenor. Of Dr Davis, Sir John writes :

"All those who knew Charles Davis will remember what a charming voice he had, and what an accomplished musician he afterwards became. I well recollect how, when we were boys together, he extracted a promise from me that I would preside at the organ when he sang his first Mass, and how, when I had complied with that promise, I volunteered to perform a similar office when he was consecrated Bishop,

¹ *D.A.*, printed in *Downside Review*, vol. xxi, p. 137.

² Vol. vii, pp. 8 seqq.

little dreaming at the time that my second pledge would ever have to be redeemed."

The death of Dr Davis, when the entire authority and jurisdiction over the See of Sydney, through the absence of the Archbishop, was vested in him, created an unusual condition of affairs. In this emergency the clergy met and elected Father M^cEncroe to act as their Superior until such time as the Archbishop could be communicated with, with a view to making some suitable arrangement pending his own return. It was a fine tribute paid to this devoted missionary by his brother priests. Cardinal Moran records¹ that "During Dr Polding's visit to Rome, in 1854, it was proposed that the anomaly of the Titular See should cease, and that Maitland should be erected into a Diocese embracing the portion of the territory of New South Wales lying between the 33° and the 29° of south latitude, and extending from the ocean to the 150° of longitude. Before this could be carried out, however, the sad news reached the Eternal City of Dr Davis's untimely decease, whereupon the Archbishop advised that no further steps should be taken in the matter for the present, and that Maitland, with its territory, should continue as hitherto to be administered from Sydney. This went on for ten years, till at length the See was definitely erected in 1865, and the Right Rev. James Murray was appointed first Bishop of the regularly constituted Diocese."

The death of Dr Davis had been a great blow and a great loss to Archbishop Polding, but this was not the greatest or deepest of his griefs. A decision respecting the status of St Mary's Monastery in Sydney given by the Congregation of Propaganda while he was in Rome "appeared to him to be calculated to bring ruin on the whole fabric of the Church as built up by him on Benedictine lines for well nigh twenty years." So writes Cardinal Moran, but there he leaves the subject without further explanation. So much depends upon this incident, any proper understand-

¹ *History*, p. 336.

ing of the policy and of the trend of affairs during the following years being based upon the decisions arrived at, that the question must be entered into somewhat fully.

Before Archbishop Polding visited Rome in 1854—indeed for a considerable while before—his peace of mind had been much disturbed by tendencies to unrest observable in his community. These came to a head during 1853 when various members of it opened to him grave doubts which they entertained as to the validity of their vows. The Archbishop endeavoured to set these at rest, but apparently without success. At the worst, supposing the doubts to have been well-founded in fact, a *Sanatio in radice* might have been applied for, and, without doubt, would have been granted by the Holy See. But this solution was evidently not the one desired. Soon after the Archbishop's somewhat sudden departure from Sydney, several members of the community of St Mary's drew up a petition to the Cardinals of the Sacred Congregation De Propaganda Fide, wherein they set out their difficulties and grievances under three heads. These were :

1. A reclamation against their solemn Religious Profession.
2. A most humble petition, if their vows proved to be valid, for secularisation.
3. A petition for the removal from all authority over them of the Very Rev. Dr Gregory, V.G. and Prior.

The first section, being an exposition of doubts based on points of canon law, etc., need not be here discussed. They concerned only the signatories and have, therefore, no bearing on the general history. We must now, however, quote textually from the copy of the petition forwarded to Dr Polding, in order that the statements therein may be understood in all their bearings.

"We now beg with all reverence and humility," they write, "to call your Eminences' attention to our second general head, namely, A MOST HUMBLE PETITION, IF OUR VOWS BE VALID, FOR SECULARISATION. We feel firmly convinced, and we are supported in this opinion as well by the judgment

of experienced and holy men, as by our own knowledge and observations, that this Australian mission will never succeed unless it comes more into the hands of a secular clergy, or at least until it is less in the hands of the present (the Benedictine) regular body. We shall adduce a few of our reasons for this opinion.

- " 1. We believe there is no hope otherwise of a native clergy. For as no native of the Archdiocese can become a priest, unless he joins the Order, a number of zealous young men are thus kept back from aspiring to the ministry. This one fact is a sufficient proof, that although the mission has been so long established, not a single native of the Archdiocese has been yet ordained priest.
- " 2. The people from not having been accustomed to the Regular Clergy in the mother country, are strongly prejudiced against them. This prejudice, absurd as it is, it seems impossible to break down. A Benedictine priest in Sydney is suspected, or despised, or hated. The contrary is the case with the Secular Clergy. We believe feeling could not be much more decidedly against any Body, than it is against ours here. In fact, we firmly believe more injury has been done to the progress of holy religion in this vast diocese by the premature establishment of a Religious Community (as *the* missionary and governing body) than can be repaired in many years to come.
- " 3. The peculiar discipline to which the Regular Clergy in Sydney are subject is a stumbling block to their ever successfully working the mission. Their not residing amongst their people in their respective parishes, but being obliged to live at the monastery; their want of pecuniary means to relieve the poor and encourage charitable works (for although they receive from the Government salaries, it is not left at their disposal, but at that of the Superior alone); their often having certain monastic duties to perform, when they would be better employed in the works of the mission; these and such other causes impede the Benedictine missionary from performing his work as successfully as he otherwise might, which of course checks the progress of holy religion much among us. We do not make these remarks in any selfish or hostile spirit. We love the religious life when it can be had in its beauty and order—it is the hope of some of us to die yet in an austere and well founded religious Order. We merely assert

what we fully believe to be the fact, that the peculiar discipline of the Benedictine clergy in Australia is such as to prevent them working the mission well. They are not free enough to act vigorously and successfully.

"Influenced by these considerations, we, the undersigned, (supposing the validity of our vows) do humbly but earnestly implore your sacred Congregation to consider whether our services would or would not be more efficient, our influence more felt, our exertions more successful, if we lived under the discipline of a secular clergy . . . and if in your wisdom you deem it right and advantageous, to effect our *Secularisation*. That such a result would be hailed with great joy, both by the Catholic population and the secular clergy throughout the Archdiocese, we are quite certain. . . ."¹

We may be permitted some remarks on this document.

In the first place, the opinions of a few youthful levites on the best method of working a mission, as set against those of experienced missionaries like Dr Ullathorne and Dr Polding, are not of very particular value; still, the notion of secularisation was stated to be popular both with people and secular clergy. That notion was, as is recorded by Archbishop Polding in his correspondence, a fostered one. It is ridiculous to suppose, and hard to believe, that after the devoted labours of nearly a quarter of a century, a Benedictine priest in Sydney should be for that very reason "suspected, or despised, or hated." Should such have been ever the case, such a feeling would have been engendered, not by the impersonal *state*, but by the personal *characteristics* of the individual.

Moreover, a system that had had a trial for 250 years in England, and was there at the moment working satisfactorily, could not be so very unsatisfactory in Australia. The endeavour to aim at an entirely regular clergy in the future is a different matter altogether, on which opinions have differed in the past and do continue to differ to-day: but they are not irreconcilable. The alleged prejudice of the laity against a regular clergy may be allowed to answer

¹ *D. A., M* 453. 20th March 1854.

itself. It does not exist elsewhere. If it really existed in Sydney, it was due, not to inherent but to fostered causes. It can hardly be credible that it really existed to any marked degree among a people who owed so much to the sons of St Benedict, and who, on many and various occasions had shown how fully they appreciated all that had been done for them by Dr Ullathorne, Bishop Davis, Archbishop Polding, and Dr Gregory.

"We now come," continue the petitioners, "to the last and most painful head of our Document, namely: THE REMOVAL OF THE VERY REV. DR GREGORY, V. G. AND PRIOR, FROM ANY AUTHORITY OVER US." As this was a personal matter, it might suitably have been left out; but it has so distinct and important a bearing on what happened a few years later, and embittered the last years of the aged Archbishop, that it cannot be passed over.

"Whether your definitive Sentence decrees that we are solemnly professed monks or not—whether the mission is to be in the hands of Seculars or Regulars"—they say, "we are convinced that matters will never go well in this mission, as long as Dr Gregory is in authority. We would have brought this matter before the Archbishop long since, if we had had any hope of making an impression on him. We cannot express the pain and regret we feel in calling Your Eminences' attention to the matter. If we yielded to *feeling*, such dislike have we to bring charges against anyone, much less a Superior, we should at once shrink from even alluding to this subject. In fact it *was* yielding to such feeling that kept us back so long from letting you know our difficulties. However, we consider it to be our conscientious duty to conceal nothing from you now, in order that you may fully understand our case. We therefore humbly beg to submit to your Eminences' consideration, some of our reasons for the petitioning for removal from office of the Very Reverend Dr Gregory.

"I.—WE HAVE NO CONFIDENCE WHATEVER IN HIM. We cannot look upon him as a father. We have reason to believe that any subject, whether priest or religious, who opposes him, no matter how reasonable or conscientious such opposition may be, will in the end suffer for the same. We always shrink from—or rather, have an absolute fear to make any of our doubts and difficulties known to him, and we verily believe were it not for *his* influence over the

Archbishop, we should not now be in the unhappy state in which we are. Extracts from certain letters written by Dr Gregory when in Europe last, *whose authenticity will be sworn to by two or three individuals*, and which fell into our hands in an upright and honourable way, prove more than we assert. One of these extracts: 'Let the heads of the slimy serpents' (alluding to two priests, one of whom had written an account of the mission to Rome, the other had assisted him,) 'that are crawling about the Archbishop, be crushed.' In the same paper he exhorts the Archbishop 'to expel,' 'to kick out,' 'to refuse to ordain,' etc., etc., those who presume to oppose him in any matter. He also censures the Archbishop 'for not having half enough devil in him.' In a word, we cannot place confidence in him. *We fear him.*"

As a comment on the above passage, a postscript to the petition states, *inter alia*, that one of the private letters referred to above was "first of all *accidentally* seen by a laybrother—a certain passage struck him, . . . he thought that under the circumstances he was justified in reading the said letter. Having found in it some passages that alarmed him, he showed the letter to two other laybrothers. They subsequently read two other letters of Dr Gregory's (still thinking they were justified), made extracts from them (those we have given in our Document), and even showed one letter to a priest to have his opinion on it. They are ready to make oath that the extracts are correct. We have had nothing to do with the reading of the said letters. We never encouraged nor justified such a course. The extracts were, unsolicited, put into our hands . . ." *and used* "in an upright and honourable way"? Any further comment is superfluous!

"2. We have found out from the letters alluded to above, that he has no great reliance on, and little sympathy with your Holy Court. We do not mean to impeach his orthodoxy, but we cannot help believing, that he does not wish you to have a full knowledge of our affairs. We do not think he has sufficient confidence in Rome; 'I fear the Italic Church,' (*Latine*—*Timeo Ecclesiam Italicam*) he writes in one of his letters. This more than anything else destroys our confidence in him. We may reasonably conclude, that

one who does not wish to receive instruction and assistance from Rome, will do many things without the knowledge and approbation of Rome. We have also learned that he was called or summoned to your Holy Court, to meet certain charges brought against him by the Rev. Father Farrelly, and that he refused to attend, because he was afraid—to use his own words—‘it would be ruinous’ to him to have gone to Rome at that time.”

There may have been grave indiscretion in the method of Dr Gregory’s expressing himself in private and, perhaps, confidential letters, but there is nothing in the above passage on which to delate a priest to Rome. The Postscript already referred to states: “When they [*i.e.*, the extracts,] were read before Dr Gregory, he could not deny having written them; he merely attempted to explain them. The only one he denies having written is, ‘I fear the Italic Church’; he says that he wrote, not ‘Italic Church,’ but ‘Italian Character’; so that the sentence should run thus in our Document: ‘I fear the Italian Character.’” Such being the case, the correction should have been made in the body of the document, not relegated to a Postscript so that the poison of the repudiated words should be allowed to sink into the official Roman mind, before any effort should be made to counteract its baneful effects.

The final complaint of the petitioners against Dr Gregory is even more personal than those that preceded it:—

“ 3. His unpopularity is so great wherever he is known in Europe, that many priests and students have refused to join the Mission, though otherwise disposed to do so; so much has been said about his mode of governing this Church, that many zealous ecclesiastics are afraid (and justly) of falling into his hands. For ourselves we can conscientiously say that if we knew [*vere* had known] him in the beginning as well as we do now, we should have sought another field for our labours, and not subject [*vere* have subjected] ourselves to a man that involves us in so many and such serious perplexities. We might also add that his unpopularity is still greater in the Archdiocese. This he is well aware of, and has been known to give expression to. He does not try to gain the affections of his people; he does

not go amongst them ; he does not preach to nor publicly instruct them. One would imagine he has a dislike to them ; at least, so the poorer members of the Catholic community think."

These nebulous charges are a farrago of tittle-tattle, hardly worthy of notice ; at 16,000 miles distance, however, they were calculated to work serious damage to his reputation. As a Superior, he was undoubtedly a martinet ; he had been brought up in a strict school of discipline at Downside : knew the value of obedience, and was strict in enforcing and exacting it when he was in a position of authority. There can be small ascription of blame to him if he endeavoured to instill into the free-and-easy spirits fostered by colonial life and surroundings some of the stern principles of subjection and submission to authority which lie at the very root of the religious life. Certain it is, that on his return to England his popularity was unbounded, and a grateful memory of his geniality and kindness of heart has not even yet, after a generation, died out in the neighbourhood where for many years he laboured with conspicuous success amongst a rural population.

We have no means of knowing exactly what impression was created in Rome by this document. Certain it is, however, that notwithstanding Dr Polding's best efforts, the Congregation of Propaganda put an end to the Archbishop of Sydney's dream of eventually making his diocese an entirely 'Regular' one ; as Cardinal Moran states :¹ " He accordingly tendered his resignation of the See, and requested permission to spend the remainder of his days in the peace and repose of the cloister. The Sacred Congregation of Propaganda, whilst declining to accept the proffered resignation, conveyed to him its assurance of the fullest confidence in its Diocesan administration. A few days later he had an audience of the Holy Father, who with more than paternal affection comforted him in the sorrows that pressed upon him, and encouraged him to persevere in the great missionary work which he was so successfully carrying on. On the 8th of

¹ *History*, p. 447.

July 1854, Dr Polding wrote a most touching letter to the Pope, returning thanks for the most gracious audience with which he had been favoured. 'It is quite beyond my power,' he said, 'to express how consoling to me, in my deep afflictions, were the words of paternal affection which your Holiness was pleased to address to me, when I had the honour of prostrating myself to receive your Benediction. In that moment I received most ample compensation for all that I had suffered in my missionary labours, and in my long and perilous travels and journeys.'

The following extract from a long letter to the Abbess of Stanbrook will be read with interest, as it gives details about his sojourn in Rome, not hitherto known.

"Rome, S. Maria in Posterula
Jany. 15th 1855.

". . . Just at the hour, were I amongst my dear Sisters around a cheery fire, I should probably be describing to them some of those magnificent scenes I have had the good fortune to witness—scenes such as even in Rome itself have not been seen for centuries; for many have elapsed since the Holy Father had around him assembled so many Bishops; and never from parts of the earth so distant; many have gone by, since by the Supreme Pontiff was pronounced a definitive decree, making that which was opinion an article of faith. What a glorious triumph for the faith was the ready submission of certain Bishops, who at once, when the Head of the Church defined, believed with Divine faith that which before then seemed to be of human belief. This we have seen. Nothing could exceed the kindness of the Holy Father towards the assembled Bishops. All who attended were raised to the dignity of Bishops assisting at the Throne—an honour heretofore bestowed on those whom the Holy Father wished to distinguish. Each Sunday Cardinal Antonelli, Secretary of State, invited to a splendid dinner on the part of the Pope a certain number, so that all were in their turn invited. None of the Bishops, coming or returning, were plagued (a great privilege this) by Custom House officers. Every attention to their comfort was paid by officials. As many as could be accommodated and who came first, were lodged in the Quirinal Palace, or in other ecclesiastical buildings. Then again, the great solemnisation of the

consecration of the Basilica or Church of S. Paul, about two miles from Rome. This was a grand affair. I only regret that our Benedictine Brethren to whom the Church belongs, did not sing the anthems, and other portions of the service. These, however, were beautifully chanted by the Pope's choir, which attends whenever and wherever he officiates. A long ceremony it was, commencing before 9, and closing with a private Mass about 1.30. The Holy Father has a fine voice, sings well, and is one of the best readers and speakers I have ever heard. This is as it should be, for such qualifications are far from being essential, yet they are admirable sets-off. A melancholy circumstance occurred that day. The Sacristan of the Pope with whom I was conversing, Archbishop Castellani, in the evening after returning home, fell down and expired on the sudden. He was a thin, spare man, about 54; and how a fit of that kind should come upon him I cannot conjecture. He was very holy, and, of course always prepared.

"You heard, of course, of the great honour poor Australia has received in having furnished the gold used in the medals issued on the occasion of the Definition. About 100 ounces were sent as a present to the Pope by the miners. Of these about 300 medals have been made, having the Immaculate Conception on one side, and an inscription on the other. Some of the cardinals wished, and proposed to have a larger medal; but the Pope would not consent, as in that case other gold than that of Australia would have been used. A medal in silver exactly like the one in gold has been struck, but without the inscription by Cardinal Antonelli; and now the mould has been destroyed, so that in future times these medals will be deemed great rarities. We have been making a great attempt to have the Feast of my Patron, Venerable Bede, made a double for the Universal Church, as it is now for England; and also this great saint declared a Doctor of the Church. The Pope has given his consent; upwards of 250 Bishops and Prelates signed the Supplication. St Boniface, another Benedictine Saint we wish also to be declared a double for the entire Church. This the Germans are most anxious for, as he was their Apostle. St Patrick is also to be a double; so you see there are promotions of all sorts going forward. . . .

Yours affly.,

✠ J. B. POLDING, Sydneien."

There was nothing more to detain Archbishop Polding in Rome, so after his farewell audience with the Holy Father he

returned to England, where he was by the end of June, 1855. Writing from 31 Seel Street, Liverpool, to the Abbess of Stanbrook, he incidentally mentions that "I have gone through many dangers and adventures: there must come one which will positively be the last. You heard of my tumble through a floor with the Holy Father, and the account of that eventful history."¹

"Since then I have encountered a danger far greater. I was within a little of being swept away by a mighty avalanche on Mount Gothard. Three of our horses were [carried] into the valley upwards of 200 yards by its descent. We were 14 in number and all escaped unhurt. One of the horses was killed, and probably the others are more or less injured, but we did not remain to hear the result. Thank God, once more I am safe in old England. Each time I visit it I become more reluctant to leave; indeed I suffer much more from sea sickness than formerly."

He finally embarked for Australia at Liverpool on 23rd October 1855, and on the eve thus wrote to the Abbess of Stanbrook from 31 Seel Street. "I am glad dear Lady Abbess so much of the last struggle is over. I had expected in my declining years with the growth of twenty years'

¹ J. F. Maguire, M. P., in his short Biographical sketch of Pius IX, [London, Longmans, 1878; p. 96.] speaking of his courage, says: "Again, during his flight [to Gaeta] he exhibited a coolness and courage which those interested in his safety could with difficulty emulate. And bravely, too, on another critical occasion, but one of a far different kind, did his nerves withstand a shock that made many a stout heart tremble at the time."

"This was on 12th April 1855, when the flooring of a hall in the monastery of St Agnes gave way beneath the unaccustomed weight of some hundred and fifty persons; and Pope, Cardinals, Prelates, Generals, soldiers, monks and students were whirled through the yawning ruin amidst falling beams, fragments of masonry, and clouds of dust. Not a few were hurt, some more or less seriously, by the fall and consequent crush; but the Pope was untouched—his escape, under the circumstances appearing almost miraculous. Not the least miracle, however, was the wonderful presence of mind which he displayed at such a moment. By cheerful words he dispelled the panic with which nearly all were seized. And, in gratitude to God for their safety, he invited those who were unhurt to follow him to the church; where, in a full and firm voice, he intoned a thanksgiving to the Almighty for His great mercy."

affections rooted on the other side of the globe to take leave of all that belonged to my former existence almost without a pang. Not so. Deeper the pang, more arduous the struggle than on any former occasion. It is the will of God; therefore, with unfeigned submission we bow to the adorable will of God. This is the only true philosophy which can reconcile us to our lot in life, so mysteriously cast. . . . Love to all my dear Sisters. Blessing to them and to you from yours most affectionately,

✠ J. B. POLDING."

Dr Goold's diary records his arrival at Melbourne.

"January 18th 1856.—On arriving at the Presbytery after Mass, I received information of the arrival of the Archbishop and party. The vessel, however had not as yet cast anchor. At 10 o'clock I proceeded to the Sandridge railway station with the view of visiting the Archbishop on board the *Phoenix*. From the railway jetty I went to Williamstown where I engaged a small steamer to take us to the ship, which lay very far out in the Bay, and bring the Archbishop and party ashore. The Archbishop looked very well. His party consisted of the Vicar-General (Dr Gregory), three priests, two students, and three nuns, and a postulant. After a little delay we got the whole party with several respectable lay Catholics into the steamer. We reached the jetty in time for the train returning to Melbourne. I had a long conversation with the Archbishop concerning the state of the Archdiocese and the future Synod. He intends advising the erection of Moreton Bay into a See, and recommending an appointment for the vacant See of Maitland. The Vicar-General (Dr Gregory) has for the present been appointed to it as Administrator. These, however, are matters for the consideration of the Bishops at the future Synod. . . . Sunday 20th. At 2 o'clock p.m., I accompanied the Archbishop and party on board the *Phoenix*, which was prepared to sail, the wind being favourable."¹ A few days later saw him back at St Mary's, Sydney.

¹ Moran, *History*, p. 780.



VERY REV. ARCHDEACON JOHN McENCROE
(A Pioneer Priest of New South Wales).

CHAPTER IV

1856-1865. SUNSHINE AND CLOUD

It was remarked, in connection with Archbishop Polding's visit to Europe in 1846, that his correspondence with his agent was necessarily less frequent than it had been before; the same statement now holds good: there is nothing amongst Father Heptonstall's papers dating after the departure of Dr Polding from Sydney early in 1854. It cannot be that on his return he did not write again: it cannot be that he ceased to employ him as his agent, for the good priest still continued in that capacity to the Bishops of Hobart Town, Adelaide and Melbourne, notwithstanding the added burthen put upon his shoulders of superiorship of his brethren in the Southern or Canterbury Province of England. Cheque books of a much later date exist, showing that till his death he transacted the Archbishop's business. Either, therefore, such letters have by some mischance been destroyed, or, if existing, they have been mislaid and have not yet come to light. When Dr Gregory returned to England in 1861, a regular correspondence with him at once commenced. For the six intervening years we have to rely almost entirely on Cardinal Moran's pages to reconstruct a picture of the Archbishop's activities and anxieties, and on such stray notices as may be found here and there in Catholic journals and directories.

Though the following notice from the *Catholic Directory* has nothing to do with Dr Polding's immediate local jurisdiction, it is here inserted with a view to showing the activity that was prevailing, and to preserve stray items of

information regarding a period fast slipping into the haze of ancient history. During the year 1855-1856, the Catholic architects Joseph and Charles Hansom had in hand plans for a church in Adelaide, the completion of Melbourne Cathedral, and three other churches in Dr Goold's diocese.

From his first arrival in Australia, Dr Polding had had much at heart the provision of an adequate staff of competent teachers for the schools. Though much had been done under trying and difficult circumstances, the rapid growth both of population and centres of habitation made his task ever heavier and more difficult to cope with. "An official report on the schools of the Colony, presented to the Government before the close of 1855, declared that their condition was in every respect most unsatisfactory. In the Roman Catholic schools, it said, the teachers were 'quite unfit and wholly incompetent,' and the children are described as being 'in a deplorable state of ignorance.' Among the teachers are specially mentioned two drapers, six clerks, one grocer, one servant, two shopkeepers, one dealer, one miller, one turnkey, one overseer, one farmer, one solicitor and one compositor. The same report describes the schools of the other various denominations as still more defective in every way, and as regards the public schools under the National Board, they are declared to be 'the very worst and most expensive of all.'"¹ Such reports as these were paving the way for future trouble; and although in the one mentioned, the Catholic schools stand highest in the scale, nevertheless their condition will have been a grave anxiety to Dr Polding.

Another trouble of this period was the not infrequent arrival of stray priests without proper credentials. The need of priests made Dr Polding and his brother Bishops less exacting in their requirements than strict caution demanded: they were only too anxious to secure their services, and hoping for the best, gave them employment; but after several unfortunate experiences, they learnt to be rigid in their determination to accept no one unarmed with

¹ Moran, *History*, pp. 867-8.

regular testimonials and dimissorial letters from their previous dioceses, as the following document published in the *Catholic Directory* for 1858 testifies.

AUSTRALIA

"The Bishops whose names are attached to the following document have requested us to publish it :

Omnibus quorum interest, innotescat Cum nonnulli Sacerdotes ex Europa et aliunde ad regiones Australasianas cum animo ibi sese sacro ministerio mancipandi devenerint, suumque propositum prae litterarum testimonialium defectu adimplere nequierint; ne in posterum caeteri illorum vestigiis inhaerentes decipiantur, votique compotes fieri non possint; aequum omnino visum est nobis decernere et statuere, neminem ad ministerium Evangelicum exequendum nequidem ad Sacrum faciendum (quantumvis operariis Evangelicis opus fuerit) admittere qui cum "Licentia exeundi," litteras testimoniales omni exceptioni majores a proprio Episcopo seu Praelato non detulerit. Sin autem ab Insulis Britanniae devenerint, litteras commendatitias ab Admtm Rev^{do} Thoma Heptonstall, apud Stanbrook, prope Worcester commoranti, secum deferre haud praetermittat.

R. W. WILLSON. *Epus Hobartoniensis*
FRANCISCUS MURPHY. *Epus Adelaidensis*
J. A. GOOLD. *Epus Melbourniensis*

1^a die Septembris, A.D. 1856."

With all these various subjects of anxious thought pressing upon him, the Archbishop nevertheless threw himself wholeheartedly into the minor interests that surrounded him, as the following letter to Dr Serra shows. Therein we see him thinking about viticulture and such like innocent pursuits.

Another reference in the letter needs explanation—that to a communication received from the 'Rev. Mr Urquhart.' This priest was a Cistercian from Mount Melleray who had gone out to Western Australia with Bishop Serra. Even on the journey misunderstandings arose between him and the Bishop, to whom he wrote two long violently-worded letters, withdrawing himself from his jurisdiction, threatening to denounce him throughout Europe, and filled with the

most fantastic and improbable charges. These letters Dr Serra must have forwarded to Dr Polding, and they eventually made their way to Downside, giving a key to unlock the meaning of Dr Polding's words here written, for they show that the trouble had been going on for some years, and that grave harm was being done.

The letter further tells us that Dr Gregory was about to be sent back to Europe by Dr Polding, in part on the business of the community, which, from the time of its petition to Rome, was ceasing to give the Archbishop that hope for the future which had hitherto so buoyed him up.

"Sydney, 17th August 1856.

MY DEAR LORD,—When some weeks since I wrote to you requesting your Lordship to honour us with a visit, it did not occur to me to inquire whether two of the lay brethren, who accompanied you could be spared. We have been enabled to purchase an excellent estate at a very reasonable price only 14 miles from Sydney. It belonged to a gentleman who spared neither pains nor expense upon it. It comprises a most excellent house now occupied by our Benedictine Sisters, and upwards of 600 acres of land. We have an extensive vineyard of 10 years growth, a considerable quantity of orange trees in full bearing—olive trees of large size but which are comparatively useless, as we have no person who is acquainted with the art of cultivating them. Now, amongst the brethren who accompanied your Lordship, doubtlessly there are some who might be very serviceable to us. Even if they could come for a year or two so as to teach our own brethren, the advantage would be great. If, then, your Lordship could bring with you two or one good, simple, skilful and laborious brother, I should feel very greatly obliged. I have received another letter from the Rev. Mr Urquhart not less displeasing to me by reason of its tone and substance than the two which preceded it. Of it, I shall take no notice, as I have not of the former. I regretted exceedingly to see notice taken in our Sydney journal of a trial which the Rev. gentleman appears to have instituted against you. Religion is wounded to the heart by such doings.

"Blessed be God, we are proceeding quietly and surely. When you visit us you will meet with an humble unpretending community which now numbers in its aggregate 20

or 30 members, all professed since the year 1842. I am the more anxious to see you as I propose to send either my Coadjutor-Bishop or Vicar-General to Europe very soon, and it is very desirable I should communicate with your Lordship previously. I mention this in *confidence*.

"In the hope of soon embracing you, my dear Lord, in all affection, your brother in Jesus Christ,

J. B. POLDING. *Archbishop of Sydney.*"¹

Anxieties are sometimes relieved by consoling interludes. One such is recorded in Cardinal Moran's pages,² and was afforded the Archbishop by his old and valued friend Father Therry. Though this good priest was no longer labouring in Sydney, being stationed at Balmain, his interest in St Mary's never waned or flagged. He made the following generous proposal to Dr Gregory, the Vicar-General:—

"Balmain, 29th August 1856.

MY DEAR LORD ABBOT,—Anxious that the Cathedral Church of St Mary should be speedily enlarged and decorated in the magnificent style contemplated by his Grace the Archbishop, I do myself the honour to offer through you a subscription for that purpose, of two thousand pounds (£2000), on condition that the inhabitants of Sydney or of the Colony subscribe for the same purpose, within six months from the 8th of September next, four times as much (£8000), either in cash or by promissory notes payable within twelve months from that date.

I have the honour to be, my dear Lord Abbot,

Your affectionate and obedient servant,

JOHN JOSEPH THERRY.

Missionary Apostolic,

The Right Rev. Abbot Gregory."

Cardinal Moran continues:—"To this proposal there does not appear to have been any favourable response; but the Archbishop was so pleased at the piety and generosity of Father Therry, that he soon afterwards conferred on him the

¹Moran, *History*, p. 315. This letter is here dated as found in the Cardinal's pages, and the comments on it are based on that date, but we are inclined to think that 1856 is a misreading for 1850. The Coadjutor Bishop died in 1854.

²*History*, p. 120.

high dignity of Archpriest. Among Father Therry's papers is the memorandum made in 1858 :—'I have had the honour to be raised to the dignity of Archpriest with jurisdiction over the clergy of the city of Sydney and its environs, and precedence immediately after the Vicar-General, by his Grace the Archbishop of Sydney, at the conference of the clergy of the Archdiocese, held in St John's Church, Campbelltown.' To show how grateful he felt for the compliment thus shown him, he, before the close of the year, requested the Archbishop to accept a special offering of £2000 towards the completion of St Mary's Cathedral." At the meeting referred to, measures were deliberated upon as likely to prove beneficial to the interests of religion. Father M^cEncroe, representing the opinions of the great body of the assembled priests, as Cardinal Moran states, suggested (in the spirit of his petition to the Pope in 1851), "as the one great remedy for which all hearts yearned, that new Dioceses be formed and that Irish Bishops be appointed to them."¹ As will be seen from correspondence of a later date, this and similar action created a feeling of distrust towards Father M^cEncroe on the part of the Archbishop, never fully eradicated. For it must be remembered that Father M^cEncroe was all this while actively agitating to secure his purpose, going in advance of the pace set by his ecclesiastical superiors, the Bishops, who were, one and all, just as anxious as he was to secure the benefits likely to accrue through the extension of the number of Sees, but were restrained from acting precipitately by causes not necessarily within the knowledge of the simple priest. Thus, on 11th April 1856, he wrote as follows to the Archbishop of Dublin :

"MY DEAR LORD ARCHBISHOP,— . . . I beg now to refer to a case of far greater spiritual wants, the inadequate supply of Prelates and priests for the daily increasing Catholic population of New South Wales. I hereby enclose to your Grace a copy of a letter which I ventured to address to His Holiness in 1851 on the subject. As the Catholics have doubled within that period, and the number of efficient priests

¹ *History*, p. 142.

now on this immense mission is about the same as it was five years ago, viz. 35 or 37, and no increase, but a decrease in the Episcopal body, by the death of the excellent Dr Davis, Bishop of Maitland, who although for four or five years in Sydney, yet never saw Maitland, his proper See, but was always and well employed in Sydney as Coadjutor Bishop.

"Although this is an English colony, yet it should be considered an affiliation from the Church of *Ireland*, as the great mass of the Catholics, both clergy and laity, are from that Island of Saints. Hence, I feel authorised in writing to your Grace as delegate of the Pope to the Irish Church, in the hope that you may be pleased to show my letter to his Grace of Armagh, the successor of St Patrick, and that both of you may consider how you might best bring the case before the Propaganda, and get additional Bishops appointed for Australia. For it is impossible for any one Prelate to visit and direct the congregations of a diocese extending over 1000 miles from north to south, and 200 from east to west. There are three or four towns with more Catholics in each, and in the adjoining districts now, than were in all New Holland when Dr Polding was appointed Vicar Apostolic of the same in 1835. I was in this mission for three years before that period, and I know well its Catholic statistics. It is true the Archbishop has done much for this mission, but he cannot do impossibilities. I know he does not seem to like the idea of my proposing a division of his jurisdiction; but his jurisdiction is confined to Sydney as Archbishop, and he is Vicar Apostolic of the territory beyond the limits of this city. I am convinced that the same evils will arise in Australia that did in America from the want of appointing in time a greater number of Bishops. Dr England points out these evils in his letter written in Rome in 1826, and published in the third volume of his works. I have only one object in calling attention to this subject, and that is, a desire to provide the means of salvation for my countrymen in Australia. I am now past 60 years of age, I have no earthly motive in taking this step. I have, thank God, sufficient means for the few remaining years of my life, and I would die in peace, if I saw two or three active and zealous Irish Bishops appointed to the Sees named in my letter to His Holiness. Pray for me and excuse this great liberty that I take, but it is in a good cause. Most faithfully yours,

J. M^cENCROE.

His Grace Archbishop Cullen." ¹

¹ *Ibid.*, p. 781.

Father Therry's most munificent subscription towards the completion of St Mary's Cathedral makes it appropriate to insert here some account of that really fine building, of which all the Catholics, not only of Sydney and New South Wales, but also those of the other Colonies as well, were exceedingly proud ; for all looked up to it as the Mother Church of their faith in the Antipodes. In fulfilment of this purpose we cannot do better than quote a description of the Church of St Mary's after its enlargement, taken from *The History* published at the time of its destruction by fire in 1865.¹

"It has recently been considerably extended," says the writer, "and would have been still further improved, if it had remained in existence . . . the tower and spire at the southern side (which were to have been raised to an altitude of over 200 feet), had not been erected. The former had only been raised to the second row of windows and roofed in. But the rest of this front was complete. . . . The extreme length of the Cathedral, with the recent additions, was 165 feet, 9 inches, and its extreme breadth 96 feet. It would contain a congregation of nearly 4000 people, and it was yet often found much too small for the attendance. The ceiling, supported by pillars of hard-wood cased in polished cedar, was beautifully groined ; the groined work being also of polished cedar. The height of this ceiling to the top of the walls was 47 feet ; and 61 feet to the summit of the groins. . . .

"The entire space beneath the church was excavated and divided into rooms, with a corridor 10 feet wide running down the centre. The height of the corridor and rooms was 15 feet. They were partially lighted by windows opening in the external wall below the floor, and partly by squares of thick glass framed in the flooring of the church itself. It had been originally proposed to erect a separate building for the accommodation of the clergy, and a few courses of stone for such a building had been actually laid in the garden, near the belfry ; but in 1846 and 1847, during the absence of his Grace in Europe, the Very Rev. Dr Gregory, the Vicar-General, got the excavations completed and the rooms formed in the way already mentioned. Besides dormitories, private rooms and studies, there was a library and a reading room.

¹ *D. A.*, O 92.

These latter were immediately below the Sanctuary. This work was, we are told, found to be as expensive as a separate building would have been; but the object of the Vicar-General was to save space; and this object he attained. After the return of his Grace in 1848, these rooms were occupied by the clergy of the Cathedral. They were thus occupied for several years, but latterly they have been put to other uses. Some of them have been inhabited by servants, others have been used as stores. The library and reading room have been turned into a parochial school for girls. . . .

"To the north of the Cathedral is a mass of buildings used as reception rooms, offices, and dwellings for the Archbishop and clergy, etc., which are uninjured. Among these is the Chapel of St Joseph—the oldest Catholic Chapel in the Colony. . . . For a long time after the Cathedral was erected, this chapel was used for all marriages and baptisms, and even for ordinations. Of late years it has been used as a refectory, but it is now restored to its dignity as a chapel, and will be, as heretofore, devoted to the daily duties of the Church."

The commencement of the year 1857 and a letter then written by the Archbishop to Dr Serra, show us further phases of the unfortunate financial misunderstanding still existing after such long years between the Metropolitan and the Bishop of Hobart Town—the original cause of disagreement had never yet been disposed of. The Holy See desiring to have the question decided on the spot, "intimated its wish" for a Synod to be convened; but Dr Willson's obduracy precluded such a solution, and the cause was canonically referred to the Holy See, and, as Dr Polding mentions, he was sending Dr Gregory to represent his side of the case in Rome. Dr Gregory was said to be taking his departure very shortly after, but, as a matter of fact, the journey was deferred for the time being. The same letter gives voice to the Archbishop's mildly-worded protest against Bishops suffragan to himself being appointed without his being previously consulted. There would certainly seem to be just grounds for complaint here, since in no other way could harmony of action be ensured in a Province.

"Sydney, 28th January 1857.

MY DEAR LORD,—I wrote to your Lordship some days since and mentioned the subject on which I had before in a previous letter communicated my wishes, namely, to have one of the Brothers whom you brought out with you sent to us for the purpose of teaching us the proper culture of the vine and olive. We have a large tract of ground well fitted for this purpose. The best way, however, would be for your Lordship, if it could be accomplished, to come and bring one or two of the Brothers with you. Indeed, I was on the point of requesting your attendance at a Synod which the Holy See intimated its wish to be convened—in case I considered that by the means of the Synod the sad discussions which have been going on in Van Diemen's Land for many years could be terminated.

"Of this I saw no prospect, and consequently I did not convoke the Prelates of the Province. One party had entered his protest against any decision to which the Bishops might come, and the other had rejected the terms which I myself drew up as meeting the equity of the case—so the matter is at once referred to the Holy See.

"I have not received any intelligence respecting the Bishop appointed to succeed your Lordship in the north—Port Essington. It is true that I wrote rather strongly to the Cardinal Prefect in the expression of my opinion that no Bishop should be appointed to a Diocese in the Province without first consulting with the Metropolitan, inasmuch as the British Government looks to him as guaranteeing the loyalty and good feeling of the Bishop elected. I should, however, deeply regret if, in consequence of anything on my part, the plan of having a Bishop whose jurisdiction should be principally over the native population, were to meet with an obstacle. The so-called Bishops of the Protestant Church in their late conference entered into a determination to found missions to the natives, and associations for the purpose of supporting them have been made in Sydney and elsewhere. We must not be behindhand in this glorious work. I trust Dr Rosendo [Salvado] will *come straight* to me in Sydney. Bishop Brady was appointed, *me inconsulto*. It may be that a mission may be commenced with greater prospect of success in the part under the jurisdiction of Sydney than in the portion of the Continent forming the Diocese of Port Essington. We will assist to the utmost the mission wherever it may be, and if you write to the Bishop, assure him of this with my affectionate

respects. I do not know where he is. Dr Gregory will sail for Europe about the end of February; any communication intended for him direct to 63 Paternoster Row, London. The little native I sent last March arrived safe, and I hope ere this is with the good Abbate Casaretto. I wish to send another. Write, my dear friend, if you cannot come; but if you can, oh, words will not express the joy which I shall receive from your coming. I am most anxious to confer with you on the best means of giving permanency to our Benedictine institutions. All are well. Our Sisters open their school next month. The Bishop unites in affection.

Yours most truly in Jesus Christ,
✠ J. B. POLDING, *Archbishop of Sydney.*"¹

At a later period of the year we get a further reference from the Archbishop to this sad and unedifying episode. Writing to Bishop Goold on 24th of October 1857, he says:

"Your two welcome communications came to St Mary's before I reached on my return from Bathurst. I send by this post a copy of our Marriage Act which I am glad to say works well. The Education question is one which cannot fail to be marred and spoiled by infidel unconscientious hands. The plan proposed by Michie is far too cumbersome to succeed. I am happy to find that there is a chance of having O'Shanassy in the Ministry. Surely in him the good cause will have a staunch defender." After referring to the illness of Father M'Lennan and Dr Gregory, he continues:—"Pray for me that I may bear in patience these and many other heavy trials. I often look back with a sort of regret to the first years. If the labour was great, so also were the consolations, and our difficulties were not of that harassing character of the present. Father Therry has not yet returned from Tasmania with the conclusion of the unfortunate affair so long under dispute. I hoped for the return of the amicable relations which ought to exist between myself and the Bishop. In this I deeply regret I have been grievously disappointed."²

The reference to Bathurst brings before the reader the commencement of the church in that place, the foundation stone of which was laid by the Archbishop, being blessed

¹ Moran, *History*, p. 316.

² *Ibid.*, p. 754.

with the appropriate ceremonial, on the 30th of November, 1857. Three years of labour and the expenditure of £12,000 brought to completion the building that at no distant date was to be transformed into the Cathedral of the newly erected Diocese of Bathurst. The credit of this fine structure is due to the energy of Father John Grant, and the dedication was to SS. Michael and John.

The subject of Education generally was engaging the serious and earnest attention of the authorities of the Catholic Church in Australia at this time. Not only was there the perennial struggle with a Government bent on secularising the education of the poor in the primary or elementary schools, but the need of a higher—even a university education for the Catholics was rapidly forcing itself upon all those who were anxious that Catholics should maintain their rightful place among the leaders of thought and action in Australia.

The idea now taking shape was that there should be a Catholic College within the University of Sydney. Negotiations were opened and a suitable plot of ground within the University domain was secured for the proposed College of St John, and a sum equal to the voluntary subscriptions that should be raised, up to but not exceeding £20,000, was offered by the Government towards the erection and equipment of the necessary buildings. It was the first time that the Catholics as a body had been recognised officially as on a footing of perfect equality with the Protestants and their various sects, and the clergy and laity entered heartily into the scheme.

On 21st June 1857 the Archbishop published a Pastoral on the project which it will be necessary to quote at great length as it points out the place of Catholics as Educationalists, insists that they must disprove the jibe that the Church is averse from the spread of knowledge, and that their falling in with the scheme meant increase and advancement both in prosperity and political influence. The Pastoral was published again, together with an account of the Aggregate Meeting of Catholics summoned by the Archbishop and held

in St Mary's Cathedral on Monday, the 3rd of August 1857.¹

From the Pastoral we quote the following :—

“Circumstances have delayed to a period, much later than we could have wished, our address to the faithful of the Archdiocese on the subject of the Sydney University.

“It is a subject, however, so interesting in itself, and so fraught with peculiar advantages to the Catholic body of this land, that we have a good hope of finding that our unwilling delay has but rendered the importance of such an institution more definite and familiar to your minds, and so prepared you with a more enlightened and earnest zeal to carry out measures necessary for securing and realising to their full extent those benefits, which this most wise measure of our Legislature bears within it. If we have not been the first in the field, let us, as befits our name, redeem the delay by an energy and devotion so much the more noble and sustained. The Government has made a magnificent provision, and has already accomplished a liberal share of the great work, as much as we could reasonably expect, and as much, perhaps, as we could desire that it should do single-handed.

“The rest is to be forwarded concurrently with those in whose behalf the University is founded. And so best. The different bodies will thus be enabled to manifest their appreciation of what has been done for them severally out of the common purse; they will justify the assignment of several portions by their kindly rivalry, and they will secure to themselves the unrestricted exercise of those peculiar arrangements which they may feel themselves bound in conscience to maintain. So far as a human policy can be hoped to solve the problem of securing a common tendency in various paths, the plan adopted appears practicable, as it is most certainly liberal. It shall not fail, we venture to promise in your name, so far as a hearty co-operation from the Catholic community can aid in achieving success. You are aware of our share in the allotment. Eighteen acres of the land around the stately building now in progress will be made over to us; an allowance of £500 a year towards the appointments of our professors will be issued, and £10,000 for the erection of a College will be granted on the condition that we meet the grant with an equal sum. This then is our immediate task—to raise a sum of money, large perhaps in

¹*D. A.*, N 114.

some aspects, but small in relation to our numbers, and small, we feel assured, in relation to the enlightened zeal with which the Australian Catholics will appreciate and pursue its object. Let us, then, at once promptly and vigorously set about completing a work of which the foundations and so much of the superstructure are offered ready to our hands. Our adopted country, in the true spirit of generous hope, makes a great gift for a great purpose, be it yours to give fruition to this hope; let men see that you have an intelligence to scan the greatness of the purpose, and a temper apt and a will determined to make a generous response to a noble challenge. For many unhappy years in the past—years of which we will soon with God's blessing, neutralise the bitterness of remembrance—our intellectual culture was, from well-known causes, difficult and precarious. But now we are invited to a free career in acknowledged equality. Since the Eighth Henry's time Catholics in British dominions have been considered either as men to whom intellectual culture was unwelcome, or whose faith might be starved from the face of the earth by the deprivation of it. They little knew either the men or the faith, who thus deemed of them. However, in this new Australian world of ours, whence all avowed inequality and injustice have been banished, we have no reproaches to express nor bitterness to feel. But, then, we must now be up and doing. It is possible that 300 years of disqualification and hindrance have had their effect, whatever that may amount to, on the masses of our people, and we may start in consequence at some worldly disadvantage. We have this to make up. Neither are we in point of time first in the field. The members of the Church established by the State in England have, as you are aware, raised, or are in the way to raise, their £10,000, and have well-nigh completed their College. We are, then, anticipated a little by the members of one community amongst us, but we are not, it is to be hoped, content to remain behind; and a delay of a few months in the erection of buildings and the subscription of money is not a matter of much moment to men who are in earnest. For there is this one other considerable difference between our position here and that in which we stood in another hemisphere, and it is the difference between poverty and abundance. The great majority of our people have shared largely in the worldly prosperity of colonial life, and are comparatively affluent in pecuniary resources. There will, then, be no difficulty in this regard in making up a little lost ground, provided

intelligence to appreciate the grandeur of the design be as keen, and the will to accomplish it as energetic, in them as in others. Catholics do not love literature and science less than others do, but we love and reverence revealed truth more. Revealed truth is to us a matter of certainty, that is of divine faith, and, therefore, with us theology is the queen and mistress of all sciences. All are her handmaids; all minister to her. We know it *a priori*, because truth can never be at war with truth; and we know it empirically, because we have always found that, whenever a science may have seemed to some, at first, to utter a voice not in accord with theology, a little patience and a more mature growth of the science has developed the real harmony. And it is an obvious consequence of our recognition of this queendom of divine science or theology that we do in truth value more highly even those human sciences; for, besides that appreciation of their natural beauty, which we have simply as men in common with others, we discern as Catholics a worth and dignity in them derived from their subordinate ministry to truths beyond their own order. And, if any be tempted to imagine that the relations of human science with theology are few and meagre, and the tribute they may bring a superfluous and vain homage, let him be sure that he has not well weighed either the nature of man or the scope of theology.

"It is true that theology is not, and cannot be taught in the University, and even in our affiliated College it can at present keep pace only with ecclesiastical vocations. Still, I have been anxious to impress upon you the true position and relations of theology, in order that you may be prepared with an answer to superficial criticism, and that your own minds may look abroad over the domain of knowledge from the only point which can give to it safety, symmetry, and unity. We have briefly put before you the higher motives which should urge to immediate effort, viz., that the liberal proffer of our Legislature be met with prompt and liberal response; that we make up lost time and enter into generous emulation with the Anglican and all other bodies; the vindication of our name as Catholics from the vulgar slander that we fear or do not love the diffusion of knowledge: and the actual culture, which you may now begin with equal terms as others, of universal knowledge for the benefit of that which is the flower and fruit of all science.

"We pass on to what may be called the more selfish motives. They are still important and praiseworthy. We

mean the social advancement of yourselves and children, and, again, the increase of your political influence. Few words are needed. We shall offer suggestions only. You know that institutions of this kind are especially the friends of those who are on the lower steps of the social scale. From the humblest parentage, young men are raised, and, being made intellectually and morally equal to, are placed amongst the princes of the land. Elsewhere it has been objected to Universities that they do not benefit the poor, because of the great expenses they entail. It will not be so here; first, because the expenses will not be so heavy, and next, because we have in this sense no poor here, the great body of our people having abundant resources compared with those expenses such as they will be. Never will there be any necessity here for that severe but generous self-denial, which we have so often seen exemplified in families in England and Ireland, in order that the poorest amongst us may give a promising son an education which, so far, will place him on a level with the wealthiest.

“Now for the increase of political influence. We would not be misunderstood to mean political influence of Catholics as Catholics. We desire earnestly that all religious topics be banished from the arena of political strife. But we mean, that intellectual culture, such as this university will supply and encourage, can alone give that influence in the world, which your numbers and worldly wealth give you a right to exercise—we would rather say impose upon you the responsibility of exercising. It is far safer for us to think and speak of our conduct under the aspect of duties than of rights. Never again, except in times of anarchy, which may God avert, will political influence be gained and preserved by mere wealth, by mere numbers, by rude clamour, by unscrupulous partisanship, by appeals to violent and evil passions. Knowledge, reasonably accurate and profound, the calm strength of a well-trained and balanced judgment, the modest and patient consideration of the wants and feelings of others, the cultivated taste, which, if not itself good morality, is the appropriate garb of good morality—these, depend upon it, are the only instruments which in the long run give to any man, or body of men, lasting political influence. And these instruments are what intellectual culture will in the main put into your hands. You have seen from time to time how a good cause may be damaged by rude and unmeaning vociferation, by absurd blunders in the commonest elements of knowledge, by frantically unreasonable projects.

We can estimate from the damage and ridicule thus brought upon a good cause, the degree of force and dignity which might have been added. Do not let the world have any occasion to reproach us, as a body, on this score. Whilst we had not means of improvement it was right to do what was necessary to be done in the best manner we could; now that we have the means, let us do what we do in the way it ought to be done. Whatever of political liberty there is in Christendom has been in the main the result of Catholic teaching, and the gift of Catholics, but most assuredly not of Catholics who were one jot behindhand in knowledge and intellectual force. Let us not then disgrace our ancestry; it is a long line and a bright one."

This noble pronouncement, rising as it does at times to a lofty and sustained eloquence, breathed some of the Archbishop's own enthusiasm, were that, indeed needed, into his people, and prepared the way for the noble response to his appeal, shown at the great meeting to which reference has already been made. The preface to the report of that meeting, which we here subjoin, is the best comment on it, and would be spoilt by any addition to it. It may be doubted if ever before,—and, if ever since, then rarely,—has so instant, so overwhelming, and so satisfactory a response been made to an appeal touching not merely local interests but only a section of a community.

"N. S. WALES

Catholic College of St John the Evangelist.

A corrected Report of the Aggregate Meeting in St Mary's Cathedral on Monday the 3rd of August 1857, with a Complete List of Subscribers.

"*Preface.*—The Committee of the fund for the erection of the Catholic College of St John have deemed it desirable to publish, in the form of a pamphlet, a full and corrected report of the proceedings at the aggregate meeting of Catholics held at St Mary's Cathedral on Monday the 3rd of August.

"The great national object,—for the promotion of which the meeting was convened—the many and urgent inducements to subscribe to this noble Institution which the speeches supply,—and the generous enthusiasm with which the whole

Catholic community pressed forward to contribute to it, demand and merit a lasting memorial of such an occasion and such conduct. It was an exertion unsurpassed by any people in this, or any other country,—demonstrating the determination of the Catholics of Australia to provide an institution for sound and superior education for the present generation, and to bequeath the boon—as a precious inheritance—to generations that shall succeed it. To the contributors of this fund, their children and friends hereafter may exultingly point, as to the performers of an act of unselfish and truly patriotic munificence. In this munificence we gratefully acknowledge many, belonging to other religious communities, have borne a part by their liberal contributions.

“Although much has been done,—yet much yet remains to be done,—in the good cause that has been thus so auspiciously inaugurated. A large sum 'tis true has been paid,—a still larger one has been promised.—It is to those who have promised,—as well as to those who, as yet have neither paid nor promised, that we wish it to be understood this little pamphlet is especially dedicated. A perusal of it, it is hoped, may persuade its Catholic readers, that this is a time that calls,—if ever time did call,—for a prompt, earnest and zealous co-operation. The welfare of the present as well as future age,—the emulation inspired by the good example of other religious communities,—the great advantage to be reaped from early payment, so that it may be literally and truly said that “*He gives doubly who gives quickly,*” combine in inviting all Catholics to an earnest participation in the merit of this great national design.

“The proceedings of last Monday at St Mary's and the list of subscribers in connection therewith will furnish an important and prominent page in the future history of the Catholics of this country. It is for this reason mainly, that it is intended in a month from the present date, to publish a second edition of this pamphlet, in which the names of the additional subscribers, who have not yet had an opportunity of subscribing, will be inserted. This will enable every Catholic in the country to have his name enrolled in the illustrious band of contributors—to whom both present and future time shall owe a debt of deep and lasting gratitude.

“We trust, therefore, confidently, that on this day month when our second edition shall appear,—every Catholic in the Colony will have contributed according to his means,—

and thus we may be able to boast—that on *that day* there will not be a single deserter from the cause,—not even one name missing from our muster-roll.”

Archbishop Polding took the chair at the meeting on 3rd August, supported by the Right Rev. Dr Murphy, Bishop of Adelaide, the Right Rev. Abbot Gregory, Very Rev. Archdeacon M^oEncroe, Very Rev. Deans Coffey, Lynch, Grant, Sumner, Walsh, O’Connell; Revv. J. Keating, J. Sheridan, S. Sheehy, P. Birch, J. Gourbeillon, P. Newman, and A. Ford; Mr Justice Therry; Hon. J. H. Plunkett, President of the Legislative Council; Mr Fawcett, M.P.; Mr Egan, M.P.; Mr Dalley, M.P.; Mr Butler, Mr Ryan, Mr Brennan and Mr Lenehan.

The Archbishop first explained the terms of the Government offer; Mr Justice Therry, then, in the great speech of the day, which was not only applauded by those who heard it, but met with an enthusiastic response throughout the Colony, moved:—“That in order to meet the munificent provisions made by the Government for the promotion of a high order of education in the Colony, immediate steps be taken by the Catholics of the Archdiocese to raise the sum of £10,000 required by the Act of Council.” Seconded by Dean Lynch.

Hon. J. H. Plunkett moved:—“That this meeting representing as it does the great body of the Catholics throughout the Colony, feels itself bound to direct attention to the many important and permanent religious, social, and intellectual advantages which the proposed college will confer upon the community.” Seconded by Archdeacon M^oEncroe.

Mr Fawcett, M.P., moved, seconded by Dean O’Connell, the formation of a committee to collect money, etc.

Dr Murphy, Bishop of Adelaide, moved, and Mr W. B. Dalley, M.P., seconded the motion “That the subscription list already opened be now proceeded with.”

Treasurers and Secretaries were appointed.

Subscriptions were then handed in or promised, “and at the close of the meeting between £5000 and £6000 in cash

had been received. The amounts promised raised the gross sum to nearly £12,000."

The list of subscribers follows, headed by Abp. Polding with £500; St Mary's Community, £250; Mr Lenehan, £500; etc., amounting in all to £13,602 15s. 6d.

Thus, before this historic meeting closed, the sum actually required to secure the full Government grant promised, had been considerably exceeded. The building committee was therefore at once in a position to accept the extensive plans which had been prepared by Mr Wardell, at that time one of the most prominent architects in England, who had been doing much fine work not only at home but in the Colonies. The work was completed according to the design then adopted, and cost about £40,000.

For any knowledge of the events of 1858, we have to consult another portion of Cardinal Moran's *History*¹ where he prints extracts from the interesting and valuable diary of Dr Goold, Bishop of Melbourne. From that we gather that on 30th January Father Therry arrived from Hobart Town. Then, on Monday, 24th May, he himself arrived back from Adelaide, where he had been attending the obsequies of the Right Rev. Dr Francis Murphy, Bishop of that place, who passed to his reward on 28th April, 1858. In this amiable Prelate, Dr Polding lost one of his early helpers on the mission, one whom he had trusted as his Vicar-General in Sydney, and whom he had had as an Episcopal fellow-worker ever since the creation of the Australian Hierarchy. Dr Murphy was succeeded by the Right Rev. Patrick Bonaventure Geoghehan., D.D., O.S.F., whom Archbishop Polding consecrated on the 8th of September, 1859, in St Francis' Church, Melbourne, which he had built. He, too, as we know, had Dr Polding's esteem and confidence, as being a diligent and earnest missionary, inured to hardship by his upbringing and by the rule of his Order, and cheerfully spending himself for the good of souls, both as a simple priest and as a Bishop.

¹ pp. 758 seqq.

“The Holy See had more than once suggested to the Archbishop of Sydney the expediency of holding Synodical Conferences with his brother Prelates to secure united action, and to deliberate upon those measures that would best promote the interests of the Australian Church. It was no easy matter, however, for the Bishops to meet together in those early days, the distances being so great, and the conveniences for travelling so few.”¹

At this time, however, Dr Polding was endeavouring to bring about such a meeting, as the following letter quoted in the same place proves. Dr Polding, writing to Bishop Goold on 26th April 1858, says:—“I wish, indeed, I could have gone to Melbourne for . . . there are many important topics on which I desire much to communicate orally, the more anxious to do so since I hear from Dean Grant of your intention to pass shortly to Europe. I shall write by this day’s post to our dear friend the Bishop of Adelaide to invite him to spend the winter in Sydney, for I fear his precious life will be in danger if he remain in Adelaide. Should he consent, I should be strongly inclined to come down to Melbourne to meet and accompany him. Perhaps the Bishop of Hobart Town would also come, and thus without the formal convocation of a Synod, we might take counsel with each other, and arrange many things for the general good of the Province, and prepare suggestions to be submitted to the Holy See. Write, my dear Lord, to the Bishop, and press him to come. I hear that his health is in an exceedingly precarious state.” Two days later, as we have seen, Dr Murphy passed to his reward. Nevertheless, we learn from Dr Goold’s journal that on 24th May (Monday), that Prelate got back to Melbourne from the funeral and other business *en route*, and found Dr Polding had arrived, and was followed by Dr Willson who reached Melbourne from Hobart Town on 5th June. On 11th June Dr Polding started on his return to Sydney. During this interval the three Bishops held their informal meeting, and as a result of their deliberations issued a *Monitum Pastorale*,

¹ Moran, *History*, p. 767.

or Episcopal admonition to the clergy, dated from Melbourne, on the Feast of St Barnabas (11th June) 1858, and signed by the Archbishop of Sydney and the Bishops of Hobart Town and Melbourne. In this document they exhorted their clergy to promote concord and charity among their faithful flocks, and to further their salvation with unwearied zeal, and warned them in particular against those discussions in the public press in which laymen set themselves up as judges of the Bishops of the Church, and sought to bring into discredit the administration of ecclesiastical affairs.

Dr Goold shortly after this meeting sailed for Europe, and in his diary we learn that on 10th of November he was in Rome, on which date he "had a visit from Monsignor Talbot. He spoke of having received a long letter from Father M^cEncroe about the Australian mission, and that he expected him daily in Rome." Another entry for 21st December says:—"I received this morning a letter from Dr Polding, dated Brisbane, 2nd October," showing that at that date the Archbishop was away from home on one of his missionary tours.

Further entries in Dr Goold's diary, for 1859, carry on the outline of the business he was transacting in Rome, so far as it concerns Dr Polding. Thus, on 4th January:—

"Received this evening from the Propaganda the correspondence concerning the vacant See of Adelaide, and the creation of new Sees in the Archdiocese"; showing the result of the Episcopal deliberations at Melbourne. Archdeacon M^cEncroe called on him. On 15th January, "Paid a visit to the Superior of the Marists now in Rome. Father M^cEncroe was with me. The object of my visit was to see if I could come to any arrangement with him in securing the services of a few of the religious for the Chinese in Victoria, as also to obtain for a training school in Melbourne three from the lay institute of teachers under the Marists' rule. He seemed to receive my proposal with delight, and said that, after consulting with the religious at Lyons, he would give me an answer."

"5th February.—Had a visit from Archdeacon M^cEncroe: he got his audience to-day."

"6th February, (Sunday).—Dined at the Irish College;

Cardinal Barnabò was one of the guests. Before dinner he spoke to me of Father M'Encroe, alluding to the article and letter from Duncan, signed 'Isidore,' that appeared in the *Freeman*, in reference to the Monitorium Pastorale issued by the Bishops. He said that they disclosed their foolish designs."

"8th March.—I commenced to prepare my report on the mission in Perth. In this I confine myself solely to the probable cause of its present embarrassing state and the remedy to be applied."

"12th March.—Went to the Vatican to obtain my valedictory audience. . . . At the audience I spoke of the unfitness of foreigners for English missions."

"19th March.—Visit from Rinaldini, Minutante of Propaganda. On it being mentioned that the Sacred Congregation had advised that I should visit Perth, I positively declined to do so; recommended that Dr Serra be called to Rome to give explanation in regard to his administration. During his absence, if thought necessary and if approved of by him, one of the Bishops of the Province could make a visit to the Diocese and report thereon. I was not able to give the exact boundaries recommended by the Archbishop for the Diocese of Maitland. The nomination to this Diocese will, I believe, be deferred for the consideration and advice of the Bishops assembled in Synod."

"16th April.—Wrote to the Archbishop, the Bishop of Hobarton, and Dr Geoghehan, Bishop-Elect of Adelaide, making known the election of the last named Bishop which took place yesterday in Consistory."

We next hear of Dr Goold in the British Isles, and while there the diary records:—

"23rd May.—Left Stanbrook¹ for Birmingham. Had a long and interesting conversation with the Bishop²; accepted his invitation to dinner. After dinner left for Holyhead."

"24th May.—Proceeded from Kingstown to Dublin; called on Dr Quinn, Bishop-Elect of Brisbane, and presented him with the Bulls. After some conversation with him I went to All Hallows."

"29th June, (Wednesday).—Assisted as one of the con-

¹ Benedictine Convent from which that of Parramatta was founded.

² Dr Ullathorne.

secrating Prelates at the consecration of the Right Rev. Dr Quinn for the See of Brisbane; dined with the newly consecrated Prelate."

"7th July.—To Westport . . . visited the Convent of Mercy; a community lately went from it to Sydney (Goulburn)." Father M^eEncroe had secured this affiliation.

"29th July. . . . Went to Belmont, a new Benedictine college lately erected and not quite finished. The ground—five acres—and the church, a handsome Gothic building—are the offerings of a rich convert who has a large property there. The distance of this college from Hereford is two miles."

The interest of this entry lies in the fact that a few years after its opening the Very Rev. Roger Bede Vaughan became its Cathedral Prior, a post he held till his elevation to the Episcopate as Dr Polding's coadjutor with right of succession, thus in a way linking this spot with the See of Sydney.

On 15th August the diary shows that Dr Goold was once more in France, and there is the amusing entry:—"Went to Versailles. Returned to Paris in the evening; met the Bishop of Brisbane at one of the stations proceeding in the same direction. He got into the same carriage with me. Our conversation—or rather his, for he would have all the talk to himself—concerned the interview he had with one of the emigration clerks. The clerk had it all his own way." He got back to London on 2nd of September, and on the 4th, "In Birmingham went with the Bishop to Oscott, where we dined: spent the evening with the Bishop."

"3rd October.—In Birmingham. Called on the Bishop, with whom I had a long conversation in reference to the affairs of Sydney." On the 10th October, Dr Goold finally left England for the Continent on the way back to his Diocese.

It will be necessary now to give our attention to what Father M^eEncroe was accomplishing during his visit to Europe. For this purpose we must once more turn to Cardinal Moran's pages for a record of his movements. He must have made his way direct to Rome in the first instance, as we hear of him there as early as 7th January 1859.

"Towards the close of 1858," he writes,¹ "Father M^eEncroe

¹ *History*, pp. 138 seqq.

was deputed to proceed to Ireland by the Fellows of St John's College, to secure a learned and distinguished president for that educational institution, and he was commissioned at the same time by his Grace the Archbishop to procure some zealous missionaries to carry on the work of the sacred ministry in Australia. Before the close of 1859, he faithfully executed the commissions entrusted to him. For St John's College, he selected the Rev. John Forrest, D.D., who had read a distinguished course in Maynooth College, and had subsequently, with no less distinction, completed his theological studies in the Irish College, Rome. In furtherance of the other commission, he visited several Bishops to make known the wants of the Australian Church, and to solicit their aid. In a letter, forwarded to Archbishop Polding from Limerick, on the 9th of June 1859, he incidentally remarks:—"The Rev. William Lanigan, a priest most warmly recommended by the Archbishop of Cashel, is disposed to go to Sydney. Dr Leahy says he is one of the very best priests in his Diocese. The Bishop of Limerick recommended on yesterday to his priests the wants of the Australian mission, and his wishes to relieve them. I am on my way to Westport regarding the six Sisters of Mercy for New South Wales."

From All Hallows Missionary College he addressed a circular to the Irish Bishops, which presents interesting details concerning the Australian Church in those days:—

"THE AUSTRALIAN MISSION

Its prospects and requirements, submitted to the favourable consideration of The Archbishops and Bishops of Ireland.

MY LORDS AND MOST REVEREND FATHERS,—As the vast majority of the Catholics of Australia are of Irish birth or descent, the Catholic Church of those important and flourishing colonies may be fairly regarded as a branch of the ancient and ever faithful Church of Ireland. And, as parents always feel solicitous about the happiness and success of their offspring, no matter how distant, so you, most Reverend Fathers, whom the Holy Ghost has placed to rule the Church of God in Ireland, must take an interest in the spiritual welfare of the large numbers of your flock now located over the extensive regions of Australia, and must feel also an

apostolic solicitude in providing good pastors to guide this flock, and to break to them the Bread of Life.

"The Prince of Pastors has indeed watched over this remote portion of the vineyard, and produced much fruit therein, since the arrival of the first Bishop in New South Wales some four-and-twenty years ago. When his Grace the Most Reverend Dr Polding took charge of the Australian mission, he found only two or three priests to attend to the spiritual wants of about 16,000 Catholics in all Australia. Now, praise be to God, there are seven or eight Episcopal Sees, about 130 priests, and at least 250,000 Catholics in the Australian colonies. But this number of priests is quite inadequate to the spiritual wants of so large a population, dispersed, as it is, over a territory fully as large as the half of Europe. Hence, the urgent necessity for a large accession to the number of priests, and of an adequate supply of Catholic teachers for the education of the rising generation. And one of the principal objects of my visit to Ireland, after an absence of twenty-seven years, was to make an effort to meet the religious and educational wants of the numerous Catholics of New South Wales, the first and the oldest of the Australian colonies.

"In passing through England, I consulted on this subject with my old and esteemed friend, the Bishop of Birmingham, who was himself one of the first and most efficient missionaries in Australia, and he (Dr Ullathorne) remarked, 'that it was of the utmost importance to keep in view, that the missions in Australia must for a very long time depend mainly on Ireland for being supplied.' His Lordship also urged on me 'to remove, during my visit to Ireland, any unfavourable impressions that might exist in this country regarding the Australian missions.' And I am happy to be able to state, that such of the Bishops as I had an opportunity of speaking to, regarding the religious requirements of Australia, most kindly offered their co-operation in this regard.

"His Grace the Archbishop of Dublin, whom I often met and consulted when in Rome, expressed his readiness to assist us as far as he could. The worthy successor of St Patrick in the Primatial See of Armagh, his Grace Dr Dixon, granted most cheerfully his permission to establish in the very Catholic town of Dundalk, with the full concurrence of the esteemed parish priest, the Very Rev. Dean Kieran, a house of the Marist Fathers for preparing religious of their Society, and to train efficient masters for the Model School in Sydney, and for other schools in New South

Wales. The Archbishop of Cashel addressed his clergy, assembled in conference, on the subject of my mission, and gave his permission to any of his priests who may feel called, to go on the Australian mission. The good Bishops of Meath, Waterford, Kildare and Leighlin, expressed themselves very favourably in behalf of these missions.

"Thus, I hope to meet the views and wishes of the Archbishop of Sydney, as expressed in his Grace's pastoral, read last August [1858] in all the churches of that city, to the effect, that his Grace was most anxious to receive any well recommended priests, either secular or regular, into his diocese, as well as communities of religious Orders devoted to the instruction of youth and the advancement of education.

"As it will not be in my power to wait personally on each of you, Most Reverend Fathers, and to solicit your advice and co-operation in the object of my mission, I have been advised by one of your venerated body to address you by letter, and to beg of you to permit and encourage any of your subjects who may feel called upon to join the Marist Society at Dundalk, or to enter the Missionary Colleges of All Hallows and Carlow, where provision is made for educating clergymen for Australia. The priests, who have been already sent to Australia from these excellent colleges, have done incalculable service to religion in that country.

"The same mysterious voice, the *Vox Hibernorum*, that spoke to St Patrick of old, and said to him, on the part of our pagan ancestors, 'Come over, generous youth, and help us,' is again repeated by thousands of the children of St Patrick in Australia, saying, 'Come over here, and carry on the glorious work, commenced by St Patrick upwards of 1400 years ago in Ireland. Come, you pious youths of Catholic old Erin, propagate the same faith amongst us at the ends of the earth, and labour for our salvation.'

"For, if a timely supply of good priests and teachers be not provided for Australia, we shall have to weep over the falling off of hundreds, if not thousands, from the faith in Australia, as we have had to witness in the United States of America, and all from the same melancholy cause, the want of good priests and competent schoolmasters.

"But I hope for better things. For, when I contrast the present flourishing state of religion in New South Wales with what it was on my arrival in Sydney, in June 1832,

I can clearly discern the working of God's merciful Providence over the infant and promising Church of Australia.

"Now, as to the means of supporting the clergy and competent schoolmasters, I may remark that a fair provision is made for the former under Sir Richard Bourke's memorable Church Act, and that the sum of £7000 is voted for this year by the Colonial Parliament for the Catholic schools of New South Wales. Besides, the Catholics in Australia are both well able and very willing to contribute to every object having in view the advancement of religion and of Catholic education. Witness the munificent sum of £22,000, raised in five months last year, by the Catholics of New South Wales, for the erection of St John's College, in connection with the University of Sydney.

"Recommending the Australian Mission to your Lordships' pastoral consideration, and imploring your blessing on this distant portion of the Catholic Church,

I remain, my Lords and most Reverend Fathers,

Your very obedient and dutiful servant,

in Christ our Lord,

J. M^cENCROE,
Archdeacon of Sydney

All Hallows College, Dublin.

Feast of the Help of Christians, 24th of May 1859."

Father M^cEncroe did not want for support in his campaign for more Bishops, as Cardinal Moran has pointed out. He furnishes an example of this support, which may well be quoted here, since it throws light on the questions raised at the clergy conference at Campbelltown in 1856. Father Peter O'Farrell, O.S.F., thus wrote to the Archbishop of Dublin to commend Father M^cEncroe to him on his approaching visit to Dublin.

"Liverpool, New South Wales, 5th November 1858.

MY LORD ARCHBISHOP,—My esteemed friend, Archdeacon M^cEncroe, being about to leave Sydney for Europe by the next mail packet, expressed a wish that I would give him a line of introduction to Your Grace, as his great object is to procure Bishops and priests for this vast region of New South Wales.

"I feel great pleasure in complying with his request, knowing as I do that a good priest is always welcome to your Grace.

"Permit me, then, my Lord, to state that Archdeacon M^CEncroe has spent twenty-six (26) years on the mission of Australia, and, during all that time, I unhesitatingly say, a more laborious or hard-working priest never landed on the shores of Australia. He was here 'in the bloody days of the Colony,' as Mr Plunkett, the ex-Attorney-General has expressed it, and has heroically devoted his time and his attention to the reformation of its prison population, and for several years past has put himself at the head of the Teetotal Society in Sydney, in which capacity he has contributed very largely both by word and example to the suppression of drunkenness, which unfortunately disgraced every part of the Colony. He has had the direction and management of the education of the Catholic denomination in this Colony since its establishment up to the present hour.

"During the absence of Dr Polding in Europe in 1854-5, the affairs of the Archdiocese of Sydney were administered by my venerable friend with very great benefit to religion and great credit to himself. The Archdeacon wrote to Rome in 1851 begging of the Holy Father to appoint Irish Vicars-Apostolic to New South Wales. Seeing the great falling-off from the faith of their fathers among the Irish in New South Wales, and finding Dr Polding unable to procure priests for this mission, Father M^CEncroe, from his experience in America with Dr England, knowing that unless this immense region were divided into separate Vicariates-Apostolic, the people would soon forget everything about religion and its obligations, recognised that it was impossible for Dr Polding, an aged Prelate, to visit the whole of this present immense Vicariate, 1200 miles in length from south to north, and 300 miles in breadth, from east to west, and, urged by a zeal for the spread of religion all over the Colony, he supplicated the Holy Father to parcel out New South Wales into separate Dioceses or Vicariates-Apostolic, knowing well that if the Bishops were appointed to those places mentioned in his letter of 1851, they would soon procure a staff of apostolic soldiers to do battle for 'the faith that was once delivered to the Saints.'

"Dr Polding and his Vicar-General, Dr Gregory, were offended, because Archdeacon M^CEncroe asked Rome to lend a helping hand to this portion of the Church. But what has been the result of the *deliberations* of the priests of this

Colony *assembled in conference* together the other day ? They have *unanimously agreed that the Holy See should be asked to appoint Bishops to those very places* which Father M^oEncroe mentioned to the Holy See in 1851.

"Father M^oEncroe goes now to Rome to the Father of all the faithful to explain to His Holiness the state of religion here. He is commissioned by the Council of the Fellows of St John's Catholic College in connection with the University of Sydney to procure a president and professors for that establishment. He will also bring out some of the Christian Brothers, and do all he can for the good of religion in New South Wales.

"For these reasons I feel great pleasure in introducing my friend, the Archdeacon, to your Grace, hoping that it will be in the power of your Grace to make some good ecclesiastical selections for this colony.

"I would wish to see the establishment of my brethren here, but I fear that cannot be. They are so few in number at present. With the most profound respect and esteem permit me to subscribe myself,

Your Grace's most humble servant,

PETER O'FARRELL, O.S.F.

His Grace the Archbishop of Dublin
55 Eccles Street, Dublin."¹

These repeated references to the *impossibility* of Dr Polding's attending to the needs of his Diocese, whatever his goodwill might be, and the statements made by both Father M^oEncroe and Father O'Farrell must be met by the record of what the Archbishop had accomplished in the past notwithstanding the immense distances to be covered, right up to the year 1858: also by the great numbers to whom he administered the Sacraments, as has on several occasions been recorded; these references clearly not covering all the work of each separate year. The truth is, the wish was not so much for extra Dioceses, in which Archbishop and Bishops concurred, but for *Irish* Bishops for the new Sees. It is interesting therefore to learn how Cardinal Moran explains Dr Polding's attitude at this time,

¹ Moran, *History*, p. 782.

He says,¹ that the Archbishop "was not opposed to the erection of new Dioceses . . . though in some details his opinion was at variance with that of his suffragan of Melbourne. He forwarded to Dr Goold in Rome a formal petition for the erection of Ipswich as the Queensland See, but he very soon laid aside all thoughts of that otherwise flourishing township, and agreed that Brisbane, the capital, should be the Episcopal See. So also he at first favoured Yass in preference to Goulburn, because it was more remote from Sydney as well as better endowed with ecclesiastical property; but in this too, his opinion soon underwent a change. The main point in which the Archbishop's views were found not to harmonise with those of Father M^eEncroe and the Bishop of Melbourne was as regards the persons to be selected for the new Sees. The Archbishop directed his attention to the Benedictine Order and to England, whilst the other friends of the Australian Church looked to Ireland, and to the ranks of the secular clergy." As an example of his views, the following extracts are given from a letter written by him to Dr Goold, then in Rome, dated Sydney, 11th of February 1859. "I bless God again and again," he says, "for having so arranged that you should be in Rome just at this time, the critical hour for us. Constantly have I prayed that the Supreme Pastor of souls would delegate his authority to the fittest persons, and I have a comfort now in thinking that the parties named are of that character. I will just make some remarks which may be of service, and I do this the more readily, because of a letter which I have received by this mail from the Cardinal Prefect, in which he states that he will not take any steps in the momentous affair I had brought under the attention of the Holy See until he received communications on the subject through you."

For Maitland his choice fell upon the Right Rev. Abbot Gregory, O.S.B., and about him he writes:—"No one on the mission has had greater experience; no one has laboured with more assiduity, has lived a more disinterested life, has

¹ p. 783.

more eminently fitted himself for the Episcopacy by the exact fulfilment of all the duties of a zealous, pious priest; his health is rather delicate; his removal from the annoyances of insolent purse-proud men in Sydney will be of service." Dr Polding suggested the Very Rev. James Norbert Sweeney, O.S.B., for Brisbane. This very able priest and monk had been Prior of Downside since 1854, and was at this very time transferred to Belmont as Cathedral Prior, a post he held till 1862, when he relinquished it into the very capable hands of Father Roger Bede Vaughan, destined to go to Sydney as its second Archbishop. Father Sweeney's well-known literary gifts and charm of manner would have made him a welcome addition to the Episcopate of Australia. For Bathurst he proposed the Rev. William Lockhart, of the Order of Charity. "I think Father Lockhart is precisely the man we want for Australia," he says. "He is a convert, it is true, but at the age of twenty-three, and he is now about forty, seventeen years being spent in religion, full of energy, disinterested, equal to all exigencies; no priest is more valued by those who know him well. His letters are the emanation of a singularly gifted pious mind, withal so full of good practical common sense. I think he will be a treasure to the diocese which possesses him." Father Lockhart, though a Scotchman, had sympathetic leanings towards Ireland, and had preached a most successful series of missions and retreats in Ireland. There could, therefore, be no objection to him on the score of nationality. Father Sweeney's surname speaks for itself. As an alternative to Father Lockhart, the Archbishop named the Rev. Moses Furlong, a Rosminian, like Father Lockhart, and an ardent Irishman: of him he writes, he "was for many years the chosen companion and coadjutor in his missions of the saintly Gentili: as regards talent, piety, learning, and zeal, all we could desire; he is most amiable and acceptable, powerful in word and in work as a missionary." Dr Cornthwaite, later a Bishop in England for many years, was selected by the Archbishop for Yass (*verè* Goulburn), and of him he writes "He was rector of the English College when

I was in Rome. Dr Gregory and myself, though we were at first prejudiced against him, yet when we became better acquainted, we conceived a very great esteem of his plain laborious disposition; we each thought he would make an excellent Australian Bishop, and when I suggested a possibility of this, he did not seem to have a repugnance. He would go wherever the Holy Father sent him, I think was his reply."

Looking back as we now can over the completed careers of each of these distinguished men, we cannot but admire the perspicacity shown by Archbishop Polding in selecting them: one and all would have done good work and shed lustre on the Australian Church. But Father M'Encroe had succeeded in his purpose to perfection. Each and every one of them was passed over. They were either not Irishmen, or if Irishmen, not hot from Ireland: they would not do. Dr Polding felt bitterly that notwithstanding his own successful work he had apparently lost the ear of Propaganda, and in his correspondence with Dr Gregory reverts more than once to the coldness with which his suggestions were met.

The only name that he gave that found acceptance was that of the Very Revd. Dr Geoghehan, whom he proposed as Dr Murphy's successor at Adelaide. Of him he said that his "life of labour, pious works, disinterested zeal, and devotedness to the best interests of religion, finds its appropriate issue in his promotion to the Episcopacy." Neither Dr Gould nor Father M'Encroe could take exception to him, and, as already recorded, he was duly preconised and consecrated.

The letter concludes thus:—

"I shall say nothing of the division of the Diocese. It is a most difficult matter to deal with. The Bishops can receive from me whatever extent of jurisdiction may seem convenient until in Provincial Council, to be held as soon as possible, the subject shall have been maturely considered, and the division which shall seem best fitted can be submitted for approbation to the Holy See. A similar plan was followed in America. I hope no unnecessary delay will take place. Do not, I entreat you, think

of leaving Rome until all is finally settled. You will perceive how, without any direct intention, a selection is made which gives no party preponderance. An intelligent Catholic, knowing well the general feeling, expressed to me this day his hope that all or the greater part of the Bishops would be not from the Archdiocese, otherwise there would be no end of party work on the part of the disappointed. To the nomination of those who have so long been Vicars-General no man can possibly object. When the Holy Father has made his choice of Bishops, do urge Cardinal Barnabò to get them expedited without delay. I would like them to come to Sydney to be consecrated. Let them come."

The reader will remember that a proposal made at the Campbelltown conference in 1858 had disturbed Archbishop Polding's peace. There was now to be a further expression of discontent, destined to embitter many years of the Archbishop's life, and to sever him permanently from the one priest who had accompanied him to Australia when he first went out in 1835, and during all the succeeding years had been his closest confidant and companion—Dr Gregory.

Cardinal Moran¹ thus guardedly refers to the commencement of the rift:—

"In the first months of 1859, a public meeting was convened by some of the most prominent of the Catholic citizens to take into consideration the appointment which was made some time before of a distinguished Protestant surgeon, Dr Bassett, to the position of member on the Catholic committee of management of the orphanage at Parramatta. Dr Gregory, Vicar-General, took all the responsibility of the selection which had been made, but explained that the appointment was merely nominal, that Dr Bassett had shown uniform kindness in his dealings with the orphanage, and that his appointment whilst intended as a compliment to him would enable him by his official position on the committee to use his influence more effectually in aid of the orphans. The meeting was a stormy one, and a good deal of bitter feeling in regard to the Diocesan administration was introduced into the discussion. The resolution which was adopted, condemnatory of the appoint-

¹ *History*, p. 459.

ment, was regarded as an act of defiance or of insult to the Diocesan administration, and strong measures were taken to force the recalcitrant members to withdraw from the false position into which they had been betrayed. Many of them did so, but for some months the matter continued to be discussed, and it was not without difficulty that peace and concord were eventually restored."

It was this outburst, added to his previous unpopularity, as related to Propaganda in 1854, that finally brought about the severance of the ties between Dr Gregory and the Archbishop he had served so faithfully and so long, as is made clear in subsequent correspondence. But Cardinal Moran gives no hint in his narrative that would lead the reader to suspect this. All that that writer says, is:—

"Dr Gregory, who was Abbot of the Benedictine community in Australia, and for sixteen years had almost continuously discharged the arduous duties of Vicar-General, *found it necessary*¹ to the great grief of the Archbishop to withdraw from the Australian mission and to return to England in 1861. He in after years lived as chaplain with the family of Colonel Cox at Broxwood, and devoted himself to the missionary duties in the neighbourhood. Through his piety and zeal, a flourishing Catholic congregation was gradually formed in that hitherto exclusively Protestant district. He was respected and beloved by all for his affability and laborious self-sacrifice, and his demise, on July 19th, 1877, was lamented alike by Protestants and Catholics. His remains repose in the pretty little cemetery at Broxwood."²

The Cardinal then gives an anecdote illustrative of his fearless courage, taken from Dean Kenny's *Progress of Catholicity in Australia*, already narrated in these pages; and also mentions that he organised a friendly demonstration on the departure of Sir George Gipps, the Governor, in 1846. Many of the colonists, apparently, had been opposed to him; but Dr Gregory collected £1200 towards a presentation, and had addresses prepared; and the enthusiasm and affection displayed towards him on his departure surpassed any previous similar demonstration.

¹ Italics ours.

² *History*, p. 461.

We lose sight of Dr Gregory after his return to England. Dr Polding constantly in his letters upbraided him for writing so seldom; what few letters may have passed between them, still possibly lying amongst Dr Polding's papers, have not been drawn upon by Cardinal Moran in his *History*. It may be well here to state that it took a long time to secure the rehabilitation of Dr Gregory's good name: those who aspersed it had done their work too well. But that it was rehabilitated is a fact that should now be borne in mind, and the way was opened to him to return to the scene of his early labours; but it was then too late for him to think of uprooting himself in his advancing years from his quiet labours, and he elected to remain in England.

On leaving Australia, however, he made his way straight to England, and stayed for a considerable time at Stanbrook Abbey. Among the treasured papers of that establishment are a few scraps belonging to this period (though some are undated) which may here be drawn upon for the light they help to shed both on Dr Gregory's patience under trial, and the views taken by those who knew him intimately. The first is a copy of an extract from a letter written by Mr L. to M.L.

"Sydney, N.S.W.

I am right glad to hear that he (Dr Gregory) is positively going to Rome; unless he bestir himself, he is not likely to get righted. I know he trusts to the righteousness of Providence for deliverance; but in these matters it does not do to leave everything to Providence. He has long endured all in silence. His friends, however anxious they may be about his return and willing to take measures to expedite it, are ignorant what steps to adopt—at least I speak for myself and some others, and therefore a hint would be acceptable, supposing that any co-operation on our side were requisite to bring about a desired event."

There follows a memorandum in the handwriting of the Abbess, Dame Scholastica Gregson:—

"Our dear Brother, Dr Gregory, has just left us for Princethorpe on his way to London. His parting words so affected me that I must repeat them verbatim: 'Oh! if Father

President and Dr Heptonstall would only write to Rome in my favour and say that I have been here so many months, seen what manner of man I am, and knew that the reports against me are false, my case would be settled at once.' Now, dear Father President, you know from me how edified and instructed we have been by his unfeigned charity for his enemies, his patience with the cold neglect of his brethren, and his exemplary and priestly conduct. As for us we shall always remain his debtors, not alone for his generosity as regards external matters, but far more for the internal, so *unusual*, he has shown for our real good.

"You said you would write to Rome in his favour. I think, dear Father President, it would be well not to delay, as Dr Brown informs Dr Gregory that Dr Smith said that in saying he should be happy to see him in Rome, he was only expressing the sentiments of Cardinal Barnabò.

"Mr Kavanagh, who has just returned from Rome, said in a letter that if Dr Gregory would go to Rome with one or two Bishops there would be no difficulty made to his speedy return to Australia. This impression was made on Mr Kavanagh by his visits to Propaganda. I shall urge Dr Heptonstall to do Dr Gregory the justice to write to Rome at once, that Rome may see that there are some manly hearts among the Benedictines."

The Abbess wrote as follows to Dr Polding :

"Stanbrook, 19th Sept. 1861

MY DEAR AND VENERATED LORD,—Under present circumstances I feel that I cannot remain longer without addressing your Grace upon a subject deeply felt by myself and my community. My letter regards your own devoted son in Christ, Father Abbot, whom at present we have the honour to entertain as our guest. By letters from him this mail, your Grace will doubtless receive a full account of the grievous misrepresentations of his enemies, which have just come to his and our knowledge; for up to this week nothing had transpired by which he or any of his friends could see into the mystery of his exile. We cannot see without the deepest sympathy how painful these calumnies are felt by his noble and upright heart, nor can we express our edification at his generous resignation to the will of God under an infliction so keenly felt by human nature. His own expressed sentiment is to remain in solitude and silence, and commit his cause to a just God; but the good of religion requires

that both he and all that esteemed him should excel themselves at this time to have the truth brought to light. In England, little can be done: the movement must originate in Australia, and from the tone of the addresses presented to him by the different Societies in Sydney, there can be no difficulty, I presume, in getting up a petition in his favour for presentation to the Holy See. The less delay there the better, as people begin to wonder why all are so passive. We have been informed that all the Bishops of Australia are favourable to Dr Gregory, and some that we know have expressed how much they feel and regret his banishment. Would it not be gratifying to Rome and strongly influential to receive a united appeal from the Bishops under your jurisdiction that his cause may be permitted a hearing? I have written this unknown to Dr Gregory, and your Grace is at liberty to show the letter at your discretion. By this post I have addressed our kind and valued Dr Gould on the same subject. Trusting your Grace is in health, and humbly begging your blessing for myself and community, I am,

Your Grace's obedient child in Christ,

SISTER MARY SCHOLASTICA,
Of the Holy Cross."

This letter was followed by another, dated 3rd October 1861, addressed to the President, Father Placid Burchall.

"DEAR FATHER PRESIDENT,— . . . As you must undoubtedly feel great sympathy for Dr Gregory in his unmerited affliction, it will give you pleasure to hear that two Australian priests, who have called here lately to see him, had not words to express their regret at his banishment, nor their high esteem for his priestly and religious character. All in Sydney, except perhaps the faction against him, are in entire ignorance of the real cause of his leaving; they supposed he was only coming to England for the sake of his health, or, as Father Kenny said, ten thousand would have opposed his embarkation.

"The Rev. M. Kavanagh, who called here on Tuesday, seemed to feel deeply the apprehended loss of Dr Gregory. No one, he said, 'was more revered in the whole Archdiocese.' To my questions as to the sincerity of the addresses presented to him on leaving Australia, he answered confidently, that he was perfectly certain they were truthful. Again and again he assured me that for a good time past

all was in peace at Sydney, and that it was only as he landed in England he heard of the calumnies against him. The opposition, he remarked, was *more in England than in Australia*. He further said in praise of Dr Gregory that all in trouble or necessity flocked to Abbot Gregory as to one from whom assistance was certain. The faction in Sydney, he said, was very small; the trial originated in that faction among his own monastic children, because they were not promoted to missions. All this was said dispassionately, though at the same time with so much filial sympathy, that it cannot be doubted. I have penned this to you, for your paternal heart will rejoice to hear a good word of one who feels himself truly friendless, even among those who are his Brethren. He has often reverted to the few minutes that he saw you here, for your kindness was a balm to his heart. His health, I regret to say, is very delicate, and I fear he will eventually sink if this painful suspense and anxiety be long protracted. He purposes starting for Rome about the last week of this month. The two Rev. gentlemen alluded to hope to accompany him; of this I am very glad. . . ."

Writing to Father Kenny on 27th of April 1862, the Abbess of Stanbrook says:—"Dr Gregory has left us for Princethorpe on his way to London. He will be in Rome probably in about nine or ten days. You will find him looking better than when you saw him in October; and on the whole, I think his health is much improved. It has been a great satisfaction to have one so dear to me for so long a time under our roof, and we feel his departure greatly. I cannot express how truly edifying his charity and forbearance have been under calumnies so severe, nor how much we have been instructed by his priestly conduct. His anguish of mind at times was very great, but he always preserved strict silence on the subject of his afflictions, and seemed full of resignation to the will of God under them. We pray that his character may be duly estimated, and that he may have the consolation of returning to his beloved adopted country and the venerated Archbishop."

Some explanatory comment on the foregoing letters may be permitted. Dr Gregory kept a dignified silence, however much he suffered, and we have learnt that his mental anguish was severe; but there are a considerable quantity of papers in the Downside Archives which help to clear up the apparent

mystery surrounding his retirement from Australia, and the calumnies referred to both by the Abbess of Stanbrook and by Dr Polding. The Abbess mentions the "addresses presented to him by the different Societies in Sydney," and that "all the Bishops of Australia are favourable to Dr Gregory, and some that we know have expressed how much they feel and regret his banishment."

Those who have read this chronicle so far will perhaps feel no surprise at learning that Australia harboured priests capable of delating Dr Gregory to Rome as guilty of immorality, and as being instrumental in thwarting the just aspirations of some of the Irish clergy. Some of Dr Polding's letters make these points perfectly clear, even to mentioning names. His anguish and indignation over the infamous charge of immorality are expressed in moving and vigorous terms, for, as he said, he had known Dr Gregory's comings and goings during a long series of years, and knew his character to be one of unsullied and angelic purity.

There are at Downside large rolls of the addresses to Dr Gregory, referred to; and these, all couched in terms of deep affection and appreciation, are very numerous signed by hundreds and thousands of both clergy and laity, and come from all parts of the diocese of Sydney. The episcopal letters mentioned by the Abbess are also at Downside. One and all leave nothing to be desired on the score either of affection for Dr Gregory, or in the expression of sorrow at his departure, of hopes for his return, and above all of the earnestly phrased wish that he might, as he must, triumphantly refute the dastardly calumnies levelled against his good name and fame. And, be it remembered, these were the men who had worked for long years with him, and knew him best.

Amongst these papers is a long memorandum in Dr Gregory's own handwriting, in which he makes it clear that at length he knew whence these attacks originated, and that, sad to relate, some of his own religious brethren were heavily implicated. The key is given to the domestic disturbance of

1854—with names—from which the later trouble took its rise. Rome finally gave the verdict that the charges had no foundation; but no punishment fell on those who gained their way in so vile a fashion. It seems inconceivable to a right-minded man that not merely one but several of the clergy of the Sydney diocese should have been found ready to blast a fellow-priest's character by making reckless, unsupported charges. We may hazard an explanation which, while not exonerating the accusers, may possibly explain their line of action. Dealing with a court whose procedure is to hold a man guilty till he can prove his innocence, they may have deemed that it was not incumbent on them to support their accusations: the burthen of proof did not lie with them, but that of disproof belonged to the accused. If they failed and he succeeded, he could enjoy the satisfaction of having removed the stain that besmirched his name: they could fall back on their zeal for the welfare of the Church, even though that zeal had proved misguided.

Cardinal Moran says that "before the close of 1861, a Synod was decided on, but again circumstances obliged the Archbishop to defer its celebration for some months."¹ He gives an extract from a letter written by Dr Polding to the Bishop of Melbourne, dated 24th August 1861, from Sydney.

"I send by the steamer of this day a slight souvenir of our long continued relations in joy and in sorrow, wishing you a most happy feast and entreating a memento in your prayers and sacrifices. The Bishop of Adelaide has written to me to convene, if possible, the Bishops of the Province in Synod in the first week of October. As regards Western Australia, it would be almost an impossibility for Dr Salvado to reach in time. Dr Serra is still in Europe. The Bishop of Brisbane is not expected to return to Brisbane for some weeks, so that I think circumstances compel a delay. The chief reason urged by the Bishop [of Adelaide] is that the state of Dr Willson's health will not permit him to come into our warmer latitudes after the first week in October."

Such being the case, the Archbishop turned to his own

¹ *History*, p. 768.

work. In a letter written to Dr Gregory by the Archbishop—the first of a series after his departure—dated the 11th of November 1861, the statement is incidentally made that that was his 66th birthday; so that his energy and activity were, as will presently be seen, as inexhaustible as ever. Just before Christmas he wrote again, showing that he was adapting himself to the new conditions now that he no longer had his faithful fellow missionary to accompany him on his journeys through the bush. And here, too, we hear the first cry of pain so often to be repeated in the coming years:—"I find I must be *again* engaged in refuting vile and filthy calumnies against you, my dearest child, against myself, against the Church. I am tired out of life." This shows also that the underhand work of which he so pathetically complains had been in progress for some considerable time, and that it was not the first occasion on which the Archbishop had had to defend his absent friend.

"St Mary's, 21st December '61.

" . . . I wrote last from Tamworth. Macarthy handles the reins much after your fashion. I felt quite safe with him, though we had fearful creeks to cross, and now and then cuts across the bush to avoid deep ruts and stumps; but he steered through the fallen timber admirably, with a vast variety of cattle. In the old dog-cart, we rattled over some 800 miles of country within four weeks: gave the usual spiritual exercises in six different localities, and were of course, in the intervals of travel taken up entirely in our duties, a longer or shorter time according to numbers. I had two excellent co-operators in Mac. and Mellitus. When I say 800 miles I mean from Murmundi (?) the extreme of the Singleton district. By the time I reached Sydney, I had travelled 1100 miles. We had spiritual exercises at Scone, Muswellbrook, Singleton, W. and E. Maitland. Upwards of 800 were in all confirmed in various numbers, from 170 at Armidale to 6 at Glenquin, 450 at the Maitlands, and I think about a 1000 or more at their religious duties irrespective of the Singleton and Maitland districts. I was absent from Sydney less than six weeks, so we did not lose our time; and only then too, instead of having something like quiet on my return, I find I must be again engaged in refuting vile and filthy

calumnies against you, my dearest child, against myself, against the Church. I am tired out of life."¹

Cardinal Moran² must refer to another subsequent journey, when he relates that on Sunday, 17th August 1862, the Archbishop "gave some particulars of his late visitation tour. In all the districts in the interior of the country he found the faithful most desirous of approaching the Sacraments. He had travelled 1100 miles, and had administered Confirmation to more than 1100 persons. The number of those who approached the Holy Communion was over 2000. 'In the interior of the country it was quite a common thing for people to travel 20 miles to church, and he had frequently seen young girls walk seven and eight miles to assist at Mass; facts, which he was afraid made some of them appear rather degenerate in Sydney.'"

"Though a Synod could not as yet be celebrated" writes Cardinal Moran,³ "an informal meeting of the Bishops was convened in Sydney in the beginning of 1862 for the special purpose of making the necessary preparations for a future Synod." A letter printed by him, sent by the Archbishop to Dr Goold, presents us with full details as to the matter for discussion at that informal meeting.

"I am very desirous to confer with you on many points," writes Dr Polding, "and I know not how this can be done unless by your paying a visit to Sydney or my going to Melbourne, or lastly by your Lordship meeting me somewhere in the south, say at Albury. I am preparing to go in that direction, and this is well known, so that our thus meeting could not possibly take, in the minds even of the most suspicious, any particular construction. The hope of making some arrangement of this kind, and your absence from Melbourne, have caused me to delay communicating to you the result of the deliberations which the Bishops of Adelaide and of Brisbane and myself have had. The movement in the Church of Dr Barker and Co. for the making of two Bishops, one to the south and the other to the north in my present jurisdiction, seemed to us a cogent reason why we should endeavour to anticipate and gain the valuable prestige of giving the first and real Bishops to these portions of my present vast Diocese. Your

¹ *D.A.*, N 342.

² *History*, p. 461.

³ *Ibid.*, p. 768.

Lordship is aware that last year I visited the north of New South Wales. The Diocese of Maitland would be altogether too immense were it to extend to the jurisdiction of Queensland. I therefore proposed, and the Bishops acquiesced, that the new Diocese should be bounded by the River Namoi; to the south by an imaginary line across the range, and the River Hastings; east, the ocean; west, *ad libitum*. The boundary of the southern Diocese (Goulburn) is far more difficult to fix. The Lachlan and the Murray may be considered the general boundaries south and north. Thus Bathurst and Maitland we thought might be deferred for the present. We were unanimously in favour of the translation of Dr Geoghehan from the Diocese of Adelaide to the Diocese of Goulburn. His health suffers materially from the climate of South Australia, and I do not know of any means of more effectually crushing the spirit that has been fostered in that quarter. He not only acquiesces in the change proposed, but is very desirous of it, as he thinks he could render in that sphere greater services to the Church. Then for his successor, the following names were proposed to be presented to the Holy Father for his selection: 1st Rev. Henry Backhaus; 2nd Very Rev. William Hall; 3rd Rev. Lawrence Bonaventure Sheil, O.S.F. As I hope before long to have the great pleasure of meeting you at Albury or its vicinity, I shall not say more on this subject.

"The subjects reviewed as fit to occupy the attention of the Bishops of the Province were:

"1.—The desirability of having an agent at Rome to represent the Episcopate of the Australian Province.

"2.—Seminary. It seemed to us desirable to establish a central ecclesiastical college for the Australian Province.

"3.—Pecuniary regulations for the clergy. It seemed desirable that regulations should be made, first, to provide for the general expenses of the Diocese; secondly, for the usual visitation and other expenses of the Bishop; thirdly, for the requirements of the ecclesiastical establishment of each locality and the administration of the same.

"4. Education. In the event of a general system modelled on that of the Privy Council system in England, or proposed in any other way, how far should we be prepared to acquiesce or accept. The enclosed scheme was drawn up and met with acceptance from the Bishops, but of this when we meet.

"5. It seemed very desirable that, if not in Synod, at all events for ecclesiastical business, the Bishops should

frequently meet, and it was thought that the months of September or October would be preferable.

"6. That in consequence of the Duke of Newcastle's despatch giving precedence to every Church of England Bishop before every dignitary of the Catholic Church, Patriarch, Archbishop, Bishop, etc., and founding this departure from established usage on the ground of there having been disputes and altercations, which we consider as regards ourselves groundless or calumnious, we cannot in justice to ourselves attend the Levee; and, moreover, there is a departure from religious equality which we cannot in any manner sanction.

"7. To adopt the regulation of the American Church, and to require each priest whom the Bishop is prepared to accept, to become affiliated within six months.

"8. That the number of Bishops ought to be increased; for the present Armidale and Goulburn.

"9. Clerical invalid and superannuation fund for the entire Province. To obtain information on the subject of insurance.

"These, my dear Lord we considered some of the principal subjects which ought to receive our attentive consideration whenever we meet. As I shall have the very great consolation of meeting you before very long, I need not enter into further details. By a letter I have received from Dr Quinn since his return from Sydney, I find he strongly advises to leave the election of Bishops to the Holy See, and to have them all from home, and to follow out the wishes of the Conference held at Campbelltown. He states he knows little about those recommended by us. What do we know of those recommended from home?"

We may continue to quote from Cardinal Moran's pages.¹ He writes:—

"At length towards the close of October 1862, the long expected Synod of the Bishops of the Province was held in Melbourne under the presidency of the Archbishop of Sydney. Dr Geoghehan, Bishop of Adelaide, had set out in ill-health for the home countries. The Bishops from Western Australia did not attend. Thus the Bishops of Hobart Town, Melbourne, and Brisbane alone were present with the Archbishop. Their deliberations were closed with great solemnity on the Feast of All Saints. The Ecclesiastical Ordinances 'promulgated and enjoined by the Vicar-Apostolic

¹ 770 seqq.

of New Holland and its dependencies' as far back as the 9th of January 1840, were confirmed and published for all the Dioceses of the Province, and a few salutary regulations were added. The decrees and regulations adopted at this meeting of the Bishops do not appear to have been forwarded to Rome, and hence have not had the force of what would be strictly called a Provincial Synod. They were adopted however, as Diocesan Rules in each Diocese, and have since been incorporated in the decrees of subsequent Synods."

The assembled Bishops issued a joint address, dealing with the needs of the hour. While praising the generosity of the poor—"many and many a time have we been consoled and edified by the devout spirit of our servant girls, and humble day labourers, bringing of their hard earnings to the treasury of God a sum that in its noble proportion to their all, went far beyond the tithe and first fruits of the ancient Jew, or the canonical contributions of later and Christian times,"—a dignified rebuke was given to those "men of great wealth, of great possessions, whose generosity the Church has never experienced, who seem to ignore their responsibility and their privileges, their obligation and their blessed distinction above their fellows, in being able, through their wealth, to co-operate with the ministers of God in building up His Church, with all its appurtenances, in this new land." All, therefore, were urged to subscribe liberally for the public service of God, which means "not merely churches only, but convents, schools, reformatories, hospitals, libraries." The new divorce laws and mixed marriages were, of course, unequivocally condemned. But the principal passage, dealing with the burning Education question, may here be given in full. The whole document is printed *in extenso* in Cardinal Moran's *History*.¹

"Another subject about which we are most anxious that you should be rightly informed, and steadfast in your Catholic principles," write the Bishops, "is that of the public education of your children and especially of the children of the poor. It is evident that attempts are being made to wrest from us our liberty of conscience in this matter, to curtail the freedom

¹ pp. 770-773.

in which we have been able to train our children in secular learning, quickened by Catholic faith, and guarded by Catholic discipline, in order to submit them to the fetters of what is called National Education. This is a manifest misnomer. The so-called National Education, or Board of General Education, is in truth sectarian, for it is at variance with the religious feelings of Catholics, that is, a large body of the population equal to one-fourth or even one-third of the nation—if we may use the term—and it is a persecuting sectarianism, since it would compel Catholics to accept a system vitally defective, however accepted by non-Catholics who have, of course, neither fear nor sense of such deficiency. Catholics do not believe that the education of a child is like a thing of mechanism that can be put together bit by bit—now a morsel of instruction on religion, and then of instruction in secular learning—separate parcels with as little reciprocal action as have two books on the shelves of a library. We hold, that subjects taught, the teacher and his faith, the rule and practices of the school day, all combine to produce the result which we Catholics consider to be education, and that this desirable result cannot be looked for without such combined action. The system to which we have adverted seems to have considered the child as a receiving machine, and that here their relations end. It is not so; the human being teaching will by reason of his religious faith and other qualities, influence the human being taught; the day with its work and devotions, arranged on a plan consistent throughout with our faith, will mould one form of character, the day not so arranged will produce quite another; there is, in the system we deprecate, no unity, no consistency. It is not only defective, it is corrupting and dissipating, and therefore, for reasons obvious to every well-informed Catholic, we must have for our children, Catholic schools, Catholic teachers, and, as fast as we can supply them, Catholic books. Do not be seduced out of this determination by promises of superior learning for your children. The promises are vain; our own schools can and shall supply all that Catholic children could obtain elsewhere. Make your determination known; see that your representatives in Parliament are duly impressed with it, and choose only those who will respect your religious rights and liberties in this most vital point. Be not influenced by plausible statements and appeals to a false liberality. Catholics must secure for their children, above all things, a religious education, and in a matter of so much importance, they must not

risk hazardous experiments. Their children may and must in schools breathe a Catholic atmosphere. It would be as wise to take away one of the constituent elements of common air, and think to maintain the health and vigour of human beings, living in that unnatural medium, by restoring afterwards the withdrawn element, as to make up a Catholic education for children by adding at one time the religion which has been scrupulously banished at another."

This important pronouncement by the Bishops, which was unavoidably in the nature of a defiance of the Government, was necessitated by the urgent nature of the danger threatening the Catholic schools. Another way in which they were being assailed was by the withdrawal of State aid for the maintenance of religion, and under this term of course came the upkeep of denominational schools. In February, 1859, Archbishop Polding had written to Dr Goold:—"A great effort will be made next session of Parliament to do away with what is called State aid; and an attempt will be made to bring in a Bill to give the Church of England a status which other denominations have not. I want the [new] Bishops, my dear Lord; perils without, perils within; the Episcopal authority is wanted to hoop up the body, and to make it strong in its unity. Those named, I feel convinced, will be as one man, and what power within or without can stand against the oneness of supreme Episcopal authority? The Holy Father must issue his mandate that the good men by him named must without any hesitation buckle to their business, and be out here as soon as possible. May God reward you, my dear Lord. You are engaged in His cause, and He will protect your flock during your absence" in Europe.¹

"In the month of August, 1862,"² writes Cardinal Moran,³ "by a vote of the Legislative Assembly, State aid was withdrawn in New South Wales from the Churches of

¹ Moran, *History*, p. 785.

² Mr Heaton gives the date for the passing of this measure as 21st July 1863—*Australian Men and Dates*, p. 241.

³ *History*, p. 462.

all denominations." This fact gives point to the insistence by the Bishops in their joint address three months later, on the necessity for the laity to realise their obligations in the matter of supporting religion, taking that word, as they explained, in its widest sense. The men who carried this measure thought they were sapping the strength of the Catholic Church, and that its energies would be crippled. Archbishop Polding, as an answer, it may be, to these hopes, set about stirring up the enthusiasm of his flock, soliciting their aid in order to complete and decorate the Cathedral Church of Sydney.

"The building of a Cathedral Church," writes the Archbishop in his Pastoral, "is one of those works of Christian faith that are attractive to men of faith, precisely in proportion to their faith, and which move their minds not so much to calculations of duty as to emotions of generosity and love. In this light it is, the light of faith, that I now present the completion of St Mary's Cathedral to the faithful of Christ throughout this Diocese. The time has come for all to put their hands to a work in which all have an interest, towards which all have a manifest duty, in which is involved the Catholic honour of this community throughout the world. . . . At a meeting of the clergy and laity in this Cathedral itself, it was unanimously proclaimed that it was the duty and glory of all the faithful of the Diocese, and, in some regards, of the whole Australian Province, to busy themselves in this perfection of this first Australian Cathedral.

"To begin the discharge of this duty, or rather to enter upon the enjoyment of this privilege, it was determined that every year, on the fourth Sunday in Lent, in all our churches and chapels, a call should be made for offerings towards the completion of the Cathedral every year. . . . This is the work to which I invite you; this is the plan of which I have reserved the inauguration to myself, as I now make it by this letter, which I beg each one of you to receive as addressed to himself. . . .

"To those who do love their religion, and its offices, and its symbols, . . . to such men and women, I say, St Mary's Cathedral is waiting for the testimony of your love and service! St Mary's Cathedral, the first church of this once dreary land, first in time as well as in dignity: first as being that from which the dear, saving consolations of Catholic

faith flowed in our early times into many of the weariest, saddest, most broken of hearts that ever throbbed in human breasts; the hearts, I mean, of many poor banished sons of Ireland, who, innocent of crime, and taught in this Cathedral to realise their glorious faith, have found the sentence of their exile become the happy means of securing their title for entrance into the everlasting kingdom; first, again, as being still, and ever to be, the centre of the circulation of the Catholic life-blood in this land. . . . What remains is beyond all doubt Cathedral work simply, that is to say, a work belonging to the whole Diocese, as much as the faith itself belongs to the whole Diocese. The magnitude, the splendour, the grace, the honour, of a Cathedral Church, a Mother Church, are the inheritance, the tribute, of all her children throughout the length and breadth of this land. . . . A building is to be completed, which shall express to all beholders the store that the men of Australia set upon a due outward expression of their religion. . . .”¹

The year 1863 opens to us with another letter from Father M^cEncroe to the Archbishop of Dublin, endeavouring to engage him in the task of interfering with the affairs of another Province, at the other side of the globe, as he had done in 1851, and apparently, again in 1859 while at home. Writing from St Patrick’s, Sydney, 19th of February 1863, he says:—

“I feel very grateful for the kind and considerate manner in which your Grace recommended to the Cardinal Prefect of Propaganda my suggestion in 1859, as to the sending of an Apostolic Visitator to Australia. For I have no doubt, if the Holy Father were fully aware of the real and destitute state of the Australian Mission, he would appoint additional Bishops for the immense extent of country under the jurisdiction of the Archbishop of Sydney, and these new Bishops would soon procure a sufficient number of good priests to labour with them in cultivating this neglected portion of our Lord’s vineyard. 30,000 Catholics at least have come to this Archdiocese within the last few years. According to the last census the Catholics are 100,000, whilst, by the former census, they were set down at 56,000, and we have at present fewer efficient priests on the mission than there

¹ Moran, *History*, pp. 462, 464.

were five or six years ago. Hence, very many Catholics never see a priest, nor have an opportunity of receiving the Sacraments, and many young persons are growing up with little knowledge of the Christian doctrine, and are constantly getting married to Protestants, and that before Protestant ministers, and they gradually fall away from the faith, and thus hundreds of our practical Catholics are being lost to God and the Church, all for the want of more Bishops and priests. May God in His mercy send us what the people are calling out for in every direction. And, as a step in the right direction to supply our religious wants, I beg once more of your Grace to call the attention of the Cardinal Prefect to consider this subject."¹

These needs were, indeed, pressing and great; but they were not being overlooked either by Dr Polding or his suffragans, as we have learnt from their deliberations in 1862; the call for interference on Father M^cEncroe's part was, therefore, superfluous. Cardinal Moran ascribes to Father M^cEncroe's 'wise foresight' the erection of new Episcopal Sees. Surely the credit for this increase belongs to the Bishops; and, in no long time after this, New South Wales was provided with the fully equipped Sees of Maitland, Bathurst, Goulburn, and Armidale. Maitland received in 1865 for its first resident Bishop, Dr Murray, consecrated in Dublin on 14th November. At the same time Dr Matthew Quinn was consecrated for Bathurst. Dr William Lanigan was appointed to Goulburn at the end of 1866; but Armidale was not provided till 30th November 1869 with a governing Prelate in the person of the Right Rev. Timothy O'Mahony, nor did he arrive in his diocese till early in 1871.

Meanwhile Archbishop Polding was actively pursuing his usual routine of missionary touring. A letter written by him to Dr Gregory is dated from Ten Mile Creek, on one of these expeditions, 21st of October 1863, and gives a very vivid account of his journey, and its attendant hardships and discomforts, notwithstanding he was now almost in his 70th year. The postscript is sad reading, showing how

¹ *Ibid.*, p. 144.

deeply the Archbishop felt the rebuffs he had met with during his last visit to Rome. The Bishop of Hobart Town's behaviour was, to use no harsher term, startling.

“Ten Mile Creek, 21st Oct. 1863

“ . . . I have had a long and tedious illness, and thank God I am quite well again. Before I was quite recovered I took the railway to Ballarat, 100 miles from Melbourne, and, strange to say, the motion had all the effect of seasickness and I had a relapse that laid me up for three days. I divided the journey back to Melbourne, and remained a couple of days at Geelong, and assisted at the opening of a very pretty church about ten miles distant; in the course of the evening of Sunday returned to Melbourne, and next day started on my long overland journey. The Bishop who has really been to me all the most affectionate son could be, drove me in his buggy. We reached Kilmore, 27 miles, where a Father Brannigan and another young priest are stationed; a beautiful large church, new school and excellent presbytery show what a truly zealous disinterested priest can do. Poor O'Rourke, who has gone to his eternal reward, has left this monument of his seven years' labour. Our next day was one of the most tempestuous I recollect. We lay to, and I think it was well for me, for I felt another attack coming on. Happily it passed away; and the next morning we again were on the road, and a beautiful road it is to Longwood. Thursday to Violet Town.—Here the Bishop and myself parted, he returning to Melbourne, and I proceeding under the care of Father Tierney. The buggy did not come, so I mounted on the outside of a horse and felt myself 30 years younger and free from all ailments. We thus rode over swamp and fen and boggy roads with a bit metalled now and then, reached Benalla, where was safe the buggy which was to have met us but didn't, so, after refreshment, pounded on to Wangaretta, 25 miles. Dark was just coming on as we entered the little town . . . remained there the night, met with an old man whom we met some twenty years ago at the *Oaks* near Burrogowan, and happily brought to God. He came four miles to see me, hobbling on two crutches, aged eighty-one. Partell will take care of him for life, if he will come to him. He is, I believe, a real saint. From Wangaretta to Albury is 45 miles. Coming to Chiltern we found Father Tierney with a very nice carriage and pair. Tierney would not yet resign me, so we came along about 8 miles, when he had to turn to Rutherglen for the Sunday.

Soon after, about ten miles from Albury, we had a most terrific storm. I never experienced the like. We sheltered for a while in a small inn, and when we proceeded we saw the danger we had escaped. Such a head—what they call a vein of wind—had levelled almost every tree. Branches of 12 or 18 inches of diameter had been blown about like feathers, and this for upwards of a mile. To escape with life appears to me impossible. I reached Albury, having accomplished the distance, 200 miles, in five days, through at least 50 miles of swamp and fen. There's for you! for one of my years after a month's illness, not bad. We commenced our mission on Sunday, and, blessed be God, with great fruit. Upwards of eighty received the Sacraments; in the number, many old hands, large fish. We closed it yesterday morning, came hither, and I have taken a day of repose, for in truth I feel the want of it, and good Dr Nathan was particular in enjoining it. Obedience is, after all, very good. . . ."

21st October 1863.

" . . . As for my coming to Europe, of course I must visit Rome; and after our last reception and its consequences, I do not feel at all inclined to encounter anything similar. I have written to Dr Smith, intimating that I think the most effectual solution of the difficulties which have arisen would be brought about by my coming over, but that I could not do so unless I received the expression of a desire on the part of the Cardinal to see me, if not an invitation. What I suffered the last time has impressed a sort of horror: I shrink from the thought of visiting Rome. I know it ought to be the joy of a Bishop's heart to do so; but feeling is not altogether to be repressed.

"I have had a long visit from Dr Willson, and it was partly as a return visit that I went down to Melbourne, where he was staying—all pleasant, I think I mentioned in my last, until the half-hour before parting. He then opened out on the Benedictines having taken possession of Sydney, and deprecated a Benedictine successor, as intimating an intention of keeping possession. It is sad to see a good man so much the victim of prejudices: these, I fear, were fostered to a certain extent by the late Bishop Murphy. . . ."¹

There is not much difference to be noticed here between the old man of seventy, and the man of a quarter of a century

¹ *D.A.*, N 465.

back, of whom it was written in a letter from Sydney, in 1839, that "many years are added to his appearance since his arrival in the Colony. His labours are incessant, his zeal unbounded, Protestants as well as Catholics revere him as a saint."¹ Here, in 1863, at the age of seventy, was the same man who in the vigour of health and strength had been ever ready to sacrifice both for his people. At the call of duty he had not hesitated to ride from Sydney to Albury, and even to the most distant parts of the present Colony of Victoria, while that was still under his spiritual jurisdiction. When gold was first discovered, and when thousands flocked to the gold fields, and when lawlessness and violence reigned almost unchecked, he had been there in their midst as a messenger of peace, led thither not by the thirst for gold which he despised, but by a desire to bring back to Christ souls that had erred. Father Cahill, in his eloquent funeral discourse over the Archbishop,² says most truly of him :

"He feared not to enter into the dense and trackless bush in which so many have perished—an invisible hand seemed ever to guide him. He feared not to spur his horse into the rushing torrent, when a suffering or dying child required his presence. What plain, or mountain, or valley is there in the parts of Australia then inhabited where the tones of his voice were not familiar to every Catholic ear, his features to every Catholic eye? What forest has he not travelled? What stream has he not crossed? How often was he not obliged to rest at night under the wide spreading branches of the eucalyptus, with the saddle for a pillow and the earth for a couch? How often, in traversing the thicket, did he not tread on the venomous reptile which crossed his path—God and His angels protecting him from injury? How often was he forced to partake of the rude and homely fare of the lonely shepherd? How often did he not suffer the pangs of hunger and thirst? Withersoever he passed a blessing seemed to remain. How the little children loved him and ran to meet him when he appeared. He, too, loved their society and used the influence he had over them to say to them a good word, to suggest a holy thought. It is a remarkable thing that every family whose hospitality he

¹ *Weekly Orthodox Journal*, 22nd June 1839.

² p. 12. Quoted in the *Downside Review*, vol. i, p. 243.

shared in his various missionary journeys has treasured up some good or kind word spoken by him."

Such details as these, greatly to the credit of a man in the prime of life, leave us in wondering admiration when we read of them of one touching the Psalmist's allotted span of three score and ten; more especially as they are related to us by his own pen, not as something extraordinary or out of the way, but simply as the record of his ordinary round of duties. This has been shown in the preceding letter: it appears in the one to follow, written just before Christmas to Abbot Gregory: it is full of novel experiences: though they were certainly not novel to the Archbishop after nearly thirty years of similar adventures. This letter unconsciously forms a curious commentary on Father M^oEncroe's statements to the effect that there was general outcry for more priests. Those he had were not all satisfactory according to his high standards. "Dear Gregory," he writes, complaining of the ignorance of the people in spiritual things, "the great fault of Irish education for the priesthood is here: the candidates are not made good catechists." They were devoted in their attention to the sick, in administering the Sacraments, but they failed in the art of instructing. Again he writes:—"this fine noble people never can hear Mass on a Sunday, *never* on a week day once in two months —and our clergy and people seem quite satisfied with this state of things," whereas, he certainly was not.

The concluding paragraph of this letter is best omitted, it is so strongly worded, so bitter, showing what was going on behind the scenes, the charges being forwarded to Rome, in which he says there is not "not merely a word but even a shadow of verisimilitude," and likewise of letters emanating thence whose purport he resented. Cardinal Moran gives not the slightest hint as to these letters from Rome or of the persons who prompted them.

"Sydney, 20th December (1863.)

I did not write by last mail, dear Gregory, for I was far away up the country. I was strongly advised to take the overland route from Melbourne to Sydney, which I

took. The Bishop drove me in his buggy more than half way to Albury, where, you recollect, we cross the Murray. A most fearful storm we encountered ere we reached that river. Providentially we took shelter in a small hotel whilst the storm was passing, otherwise I am sure my hand would not be now writing, for when we proceeded we had just halted in time. A hurricane had passed over, prostrating every tree and whirling like feathers branches of 15 or 18 inches in diameter. We could not possibly have escaped. At Albury we commenced our duties; had about 80; thence proceeded to Partell's, Ten Mile Creek; the Bowleys live near. I remained a day there and then continued my journey through Gundagai, passing to Ned Ryan's, where I stayed two days for repose, and also did a small stroke of business in his family and establishment. Thence to Bunewa, which you remember, as the people well remember you. Here we were in the bushrangers' country. Our ministry was very successful; about 90 confirmed, and a larger number at Sacraments. Thence we proceeded to Burranaya or Lambing Flat,—a very extensive gold field, but now well-nigh exhausted—all tents or wooden huts. Here I remained 10 days, and had a large harvest. Four of these days I passed in the Weddin mountains in the hope of meeting with the gang of bushrangers whose resort [is there].

"I had received notice that they were . . . ¹ but unfortunately just at the crossing place 7 troopers came on them, and they scampered off in a different direction. However, my great object was to see and instruct those of their families who might be tempted to join them. These I saw and instructed: and never met with persons so ignorant of the first truths, just as our prisoners used to be. I spent 10 hours in the days I was there in instructing some 7 or 8 young persons. Dear Gregory, the great fault of Irish education for the priesthood is here: the candidates are not made good catechists. Even after all I was obliged to appoint a good young man to teach them their ordinary prayers. It was a delightful time, this. I received several into the Church, amongst others a Unitarian. He was baptised overnight, and next day was confirmed and made his first Communion. The reverence of the people towards me was confusing. I thence passed to Wollah, Wheo, and so to Grabben Gullen, by a road seldom traversed even by teams, no house for 30 miles, no public house for 100.

¹ illegible.

“The people had heard of my intended visit, and came pouring out: you would wonder whence they came to meet and welcome me. We had a most happy time, engaged from morning till night, and more,—the people so good, so simple, so fervent,—quite amongst the mountains, beautiful fertile valleys intervening, quite as it were out of the world. I remained from Friday until Monday mid-day. We had 35 first Communions, nearly 60 Confirmations and upwards of 70 Communions; and this fine noble people never can hear Mass on a Sunday, *never* on a week-day once in two months—and our clergy and people seem quite satisfied with this state of things. I would to God we had the spirit of him who declared *Zelus domus Dei comedit me*.

“The Bermingham clique is still busy at its dirty work. I suppose Brady has joined it. The Cardinal’s letter by last mail is something astounding. I am charged: 1. with having appointed *two* Englishmen as administrators of Armidale and Goulburn; *i.e.* Hanly and F. Austin Sheehy. 2. With thereby having caused great discontent amongst the faithful who are reluctant to be ruled by *Angli*. 3. With having appointed Englishmen to all offices, as Deans, etc, Can the Cardinal be serious in urging these charges and in reproving me? *Si ita res habet*; it is true, he puts in this saving clause. As for Hanly and Sheehy being *Angli*, the very names indicate their origin. But is it not humiliating that one who has been 29 years in the Episcopacy should thus be made the object of vile anonymous calumniation? For there is not, as you are aware, not merely a word but even a shadow of verisimilitude in these charges: and these wretched liars will not be even reprehended: they will be allowed to remain unknown. . . .”¹

We may here pause for a moment to record the close of the career of Dr Willson, Bishop of Hobart Town. His failing health made him desire the appointment of a Coadjutor, and he petitioned Rome in 1859 that the Very Revd. Dean Butler, of Launceston, might be the one selected. Cardinal Moran says:—“One of the representations which he made to Rome showed how free he was from any national antipathy when religious interests were at stake.” It may be asked, who amongst the Bishops or responsible ecclesiastical leaders, with the exception of Father M^eEncroe,

¹ *D.A.*, N 466.

had ever entertained such antipathies, up to this period? As a proof, Cardinal Moran adduces the statement that the Catholics in Hobart Town were almost entirely Irish, "and it would be an act of folly to appoint other than Irish Bishops for priests and people who were Irish."¹ Dean Butler received his Briefs as Coadjutor in 1860, but though strongly urged, even by Dr Polding, to accept, "he firmly but respectfully declined the proffered dignity." One difficulty and another came in the way, and Dr Willson never received the help he sought. In writing on this subject to Archbishop Polding on 31st December 1863, he said incidentally:

"If the Cardinal [Barnabò] wishes to send a learned man who has taken degrees and is covered with medals, I should advise his Eminence to let him have a purse well filled with money, for here there is no provision for a Bishop (there is for me as long as I live, but not for my successor), and long journeys on horseback in hot weather might be found more perplexing than deep problems in mathematics. Oh! that those who have the direction of affairs in Rome knew the position of this far-off mission—I mean, of course, Australia." He then referred to another subject:—"I was greatly interested with your Grace's account of your good work in the mountain district." The children of old Irishmen who—with their warm hearts, strong sense of former national wrongs, small amount of practical religion—became Robin Hoods in your mountains, are not thieves properly so called, but daring bold fellows. I rather admire them, and if they would shoot kangaroos instead of men, they would not cause such terror as they do. I hope their reign is nearly at an end."²

Dr Willson left Hobart Town for England and his visit *ad limina*, on 27th February, 1865, but was stricken with paralysis on the voyage. He retired to his old home at Nottingham, and while there, heard of the appointment of Dr Murphy, formerly of Hyderabad, as his Coadjutor with right of succession (who only died a few months ago). Dr Willson lingered on till 30th June 1866, when he calmly

¹ *History*, p. 276.

² As related in the previous letters to Dr Gregory.

³ Moran, *History*, p. 277.

expired, having received the last rites of the Church. His body was laid to rest in the Cathedral of Nottingham, which he himself had built when he was pastor there.

The year 1864 is chiefly marked as seeing the close of the life of Australia's earliest missionary. Infirmities had been gathering round Father Therry for some time; but he remained at his post at St Augustine's, Balmain, till the last. He died somewhat suddenly on 25th of May 1864, being then in his 74th year. Cardinal Moran¹ says:

"The whole body of the people showed by their tears how tenderly they loved the devoted pastor, who in season and out of season had jealously guarded the interests of the Church, and, despite difficulties humanly insuperable, had preserved to Australia the blessings of the Catholic faith. The Archbishop, writing to the Bishop of Melbourne on the 1st of June 1864, after referring to his last illness and death, adds:—'His funeral was everything his dearest friends could wish in the way of respect, and for three days the Holy Sacrifice was offered for the repose of his soul. Please, my dear Lord, be mindful of poor Father Therry, and recommend him to the prayers of the clergy and faithful.'"

Father Therry was happily spared the distress of seeing the Church whose foundations he had laid, razed to the ground by the disastrous fire of 1865. In his Will he left a munificent sum towards the completion of its decoration, in which, to the last, he took the keenest interest. The subject of his Will is dealt with in the following letter to Abbot Gregory, penned by Archbishop Polding on 21st June 1864, less than a month after the patriarch's decease. No comments on the statements therein contained are necessary.

The account of the destruction of the Cathedral in 1865 contains a biographical notice of Father Therry. From this the following extract may be given:—

"After his return to this Colony² the Venerable Arch-priest continued to labour zealously in the service of his Redeemer; and, for a considerable time before his death he was in charge of the district of Balmain. He died at an

¹ *History*, p. 121.

² From Van Diemen's Land.

early hour on the morning of the 25th of May 1864. He had on the previous day been, apparently, in good health, and had attended the Levee at Government House in honour of her Majesty the Queen. In the evening he had presided at a meeting of his own parishioners, for the establishment, at Balmain, of a Branch of the Guild of St Mary and St Joseph. He retired to rest without signs of ailment, but towards midnight he called his servant and complained of cold. Getting rapidly worse, and feeling that his end was near, he sent for his esteemed friend and colleague, the Venerable Archdeacon M^cEncroe, but ere the latter could respond to the call, the soul of the good old Archpriest had disembarrassed itself of its mortal and corruptible frame and stood in the presence of its Lord. The body was removed to the Cathedral on Thursday, the 26th of May, and after the most solemn services prescribed by the ritual of the Church, was consigned to the tomb on the following Saturday.”¹

What a change had Father Therry seen since he first landed at Sydney in 1820! Then, he was the only priest on the Continent of Australia. At his death there were in New South Wales alone about 100,000 Catholics, an Archbishop, provision for four Bishops and some fifty priests.

“Sydney, 21st June '64.

“ . . . [Speaks of will of Dr Grant, in favour of the mission.] This brings me to mention Father Therry's death. He has closed his earthly career in prayer and in resignation. You will see a full account in the paper I send you. His death was sudden, though not unprovided for. Quite well apparently at 10 p.m. Next morning, before 4 a.m., a corpse. He sent for M^cEncroe and a doctor: died before they reached. It is evident he was aware of the closing of life. He told the servant to mention to Father M^cEncroe that he was seventy-three years of age. He desired £1500 to be given towards St Mary's, and some other matters. He then desired, so I hear, the prayers of the departing, or for the sick: in fine, some prayers to be recited, and so calmly expired. No one could receive greater testimonies of respect. His funeral was immensely attended, but all about that the Journal will tell you. About his Will you will be naturally anxious. Upwards of twelve testa-

¹ *D. A.*, O 92.

mentary papers of one kind or another have been found; more may turn up when John O'Sullivan comes down; he is expected every day. His Will is the queerest jumble imaginable. All the lawyers in N. S. Wales, Plunkett says, can make nothing of it. The only excuse he can give for Therry is, that he was not sane. Not one acre or one penny to the mission, save that the land at St Anne's, worthless as it is, is to be sold and the proceeds equally divided between St Mary's and St Anne's. £150 to three colleges in Ireland to say Masses for him, but at the same time to educate priests for the mission! 80 acres at Pittwater to be equally divided between the Jesuits, Franciscans, Dominicans, and Benedictines, and, that there may be no jealousies, they are to take their portions by lot! He does not bequeath, though I suppose he intended to do so, but "without intending any disrespect to the local Ecclesiastical Authority," he directs that the Irish Jesuits are to have the entire management, disposal, etc., of his property. He leaves £100 per annum annuity to his brother and to his sister. His ready money amounts to £3500. Plunkett is bewildered. He, O'Sullivan, and I think Hallinan are the Executors. Plunkett will renounce in disgust. O'Sullivan will be the only one. If the Will be contested, it is not worth a straw. His amusements seem to have been Will and Codicil making. In one he has six Executors, one the son of Hugh Taylor of Parramatta. In another he hopes Archbishop and Clergy will further his wishes and help his Executors in founding the towns of Josephpton, Laurenceton, Alfredton, and Andrewville on his properties. What can have become of the immense sum received for the Billyton Station, £12,000?—wasted I fear in sinking for coal at Pittwater and other miserable projects. Well, peace be to him! You and I are not disappointed: I never expected to benefit by his Will; but I did not expect such a proof of inanity and self-sufficiency. Of course I need not add, no lawyer had anything to do with his Will. . . . I saw a man to-day, ninety-five years of age who dandled Father Therry, when a brat, in his arms . . . !"

The outstanding event of 1865, overshadowing everything else by the magnitude of the disaster, was the destruction of St Mary's Cathedral, Sydney, by fire, on the evening of 29th June, the anniversary of Dr Polding's consecration to the Episcopate. The work of completing it was being steadily and successfully carried on. Its beauty, and the

perfection of its appointments made it the pride of all Sydney, Catholic and Protestant alike. Nothing could exceed the sorrow manifested by all, when the catastrophe occurred, for its destruction was regarded in the nature of a public calamity. To the Catholics throughout Australia, the Cathedral of Sydney was an object of veneration as being the Mother Church of Australia. Its religious associations, bound up closely with the whole history of the Catholics in New South Wales, endeared it in an especial degree to the faithful of the diocese of Sydney. As to the Archbishop himself, it may be said that all his affections were centred in and around it. He was absent at the time of the outbreak, and when the news reached him he was prostrated with grief. But the story of the conflagration, and of the instant efforts set on foot to replace the structure, had best be told in the words of those who witnessed it. The material loss was estimated to be considerably over £50,000, and an unfortunate circumstance was that nothing was insured. The account subjoined was published only a week after the disastrous events it chronicled; hence we have here a graphic and vivid description of a scene incomparably grand even in the awfulness of the destruction wrought. This account having already been put under contribution for collateral information, only that part which deals specifically with the conflagration is here reproduced.

“ST MARY’S CATHEDRAL, SYDNEY

A memoir of its destruction by fire, of its past history and the history of the Catholic Church in Australia, of its founders, and of the steps which have been taken for its restoration.¹

¹ *The History of St Mary’s Cathedral.* With Ten illustrations. Published under the sanction of the Catholic Clergy. Price, One Shilling. Sydney: W. G. Mason, 134 King St. One half of the profits of this publication will be devoted to the Cathedral Restoration Fund. [Published 8th July 1865.]—*D. A.*, O 92.

*Introduction*1.—*The Fire*

" Few visitations have been more sudden or more startling than the destruction by fire of St Mary's Cathedral. At the going down of the sun it was one of the finest buildings in Australia. The richest, certainly, not only in its holy associations as the first Cathedral Church in this region, but in the productions of high art—in paintings, in sculpture, and in other works. Ere midnight it had become a ruin. Save the external walls nothing was left of it but a few smouldering embers.

" It was on the night of Thursday, the 29th of June, that this catastrophe took place. Within little more than an hour ere it was wrapped in flames the church had been filled with worshippers. It was the festival of SS. Peter and Paul—always a day of most solemn observance among Catholics, and especially so among those of New South Wales, as being the anniversary of the consecration of their beloved Archbishop. There had been Mass during the day, and in the evening there had been Benediction of the most Blessed Sacrament, at which the Rev. Father Woolfrey and other clergymen officiated. The service was concluded about eight o'clock. All lights were extinguished by the servants of the church, except the small lamp which is always burning in the Sanctuary ; suspended at a great distance from the roof and at a considerable elevation from the steps leading to the high altar. From the closing of the church, until a few minutes before nine nothing was observed, but at that time a gentleman named Grogan, who was passing the building, saw that some part of its interior was on fire, and he at once rushed into the adjacent Priory and gave the alarm. Most of the clergy were at that time at St Benedict's Church engaged in the celebration of a solemn Dirge for the repose of the soul of the late Father Corish—the anniversary of whose death occurred on the 30th—but Father Garavel, who had officiated at Benediction, was in his room at the Priory when Mr Grogan brought in the startling intelligence that the Cathedral was burning.

" The Reverend gentleman instantly made his way to the Sanctuary and removed the Blessed Sacrament. But he had barely time to do so and to retire with his life ; for the flames had then encompassed the high altar, and the surrounding space was so filled with fire, or with blinding

smoke, that no man could breathe that atmosphere and exist.

"It was at once evident that neither the Cathedral itself nor any of the works of art which it contained could be saved. All efforts, therefore, were directed to the adjacent buildings. Within ten minutes the flames were forcing their way through the partitions between the Cathedral and the cloisters, and were attacking the doors of the Chapel of St Felician. But the fire was soon visible all through the city and prompt aid was afforded. The relics and shrine of the Saint were saved, as also were many articles of great value contained in the Sacristy and vesting rooms, including chalices, missals, altar furniture, and the more valuable vestments, the worth of the latter being estimated at some £2000. The important records in the clerk's office and the papers of his Grace the Archbishop were also saved, and in the fear that the flames might extend to the private apartments of His Grace, all the plate and furniture were promptly removed therefrom. The most valuable of these articles were taken to the belfry, which, from its isolated position and from the direction of the wind, was considered to be in no material danger, and a guard was set upon them by the officers of Police.

"By half-past nine the whole of the roof of the Cathedral was covered with flame. It was mostly composed of shingles, which were quickly consumed, but the rafters and other timbers burnt for a while longer; and, as the outlines of the stately structure were vividly defined and skirted with flame, the sight was one of unsurpassed but terrible grandeur. Myriads of sparks ascended high into the air and fell in showers in the direction of Woolloomooloo Bay, whither, for a considerable distance, they were driven by the wind. One small piece of burning wood was even, it is said, carried as far as Elliott's Wharf, on the opposite side of Woolloomooloo Bay. From the top of the Cathedral clouds of yellow flame and smoke issued, which shed a lurid lustre on all around; and at times so bright was the glare that the minute objects in the remotest parts of Hyde Park could be seen almost as distinctly as by daylight, and the reflection in the sky must have been visible for miles around. Captain Heselton, of the steamer *You Yangs*, from Melbourne, saw the reflection of the fire when off Port Hacking, and was of opinion that it would be visible for a distance of twenty miles at sea. The cold frosty air, blowing on the rafters, caused them to glitter with resplendent brilliancy. The

flames, like innumerable serpents of fire, hissed and crackled along every part of the building; and, as they swept from one interior fitting to another, assumed most singular shapes. The interior of the Cathedral was a vast furnace of fire, which glowed with intense heat; and the wind and flame roaring through the sacred pile, and the timbers crashing from above, made a noise which somewhat resembled the waves beating along the sea shore as heard from afar.

“Of course, it was utterly impossible to arrest the progress of the flames, which, fanned by the breeze, continued to rage with unchecked fierceness until the woodwork of the edifice had all been consumed. The rafters and timbers of the roof were all destroyed by ten o'clock, but so great was the mass of fuel in the inside that the building was illuminated all through the night by the fire, which for a long time was unapproachable. The engines of the Insurance Company's Brigade, and of the two Volunteer Fire Companies, were early taken to the spot, but owing to the difficulty of obtaining a copious supply of water they did not get to work for some time afterwards. Water was at first brought from the junction of King and Macquarie Streets—a distance of nearly a quarter of a mile, and for a long time it was thought that there was none to be got nearer; but at about eleven o'clock, it was discovered that there was a fire-plug in the garden in front of the Archbishop's residence. From that time the private residence of His Grace and the adjacent buildings were safe. As it was, however, and in the face of the most appalling difficulties and dangers, the progress of the flames in this direction had already been checked. Numbers rushed in to assist as soon as the flames were seen. Besides the clergy and laity of the Catholic Church, there were men of all faiths. Then came, too, with all promptitude, a body of the Metropolitan Police; and a strong detachment of seamen from the French man-of-war, who, acting under the orders of their own officers, were of great service.

“It may well be imagined that so awfully magnificent a spectacle as that afforded by the Cathedral on fire attracted an immense concourse of persons. Within a few minutes after the fire broke out every thoroughfare was thronged with spectators, and there was also a densely packed crowd assembled on Hyde Park, opposite the Cathedral. So dreadful a sight seemed to impress the beholders with awe. There was not only an absence of anything like levity, but the countenances of most of the onlookers were indicative of sadness and solemnity. Many persons seemed dismayed,

and not a few showed their grief and consternation by bewailing in tears the ruin of an edifice which was to them a cherished object of veneration. Prayers the most earnest were offered up by the horror-stricken Catholics for its preservation. But the all-wise God had determined upon this trial of their faithfulness, and their beloved Cathedral was consumed.

“St Mary’s Cathedral had only lately been enlarged to a considerable extent, and within its walls were collected works of art on sacred subjects, by some of the greatest masters. The magnificent organ, erected in the south gallery, cost originally nearly £2000, and of course was destroyed in the general wreck. The rapidity with which the fire traversed the interior of the building is attributable to the mass of polished woodwork within it. The pillars by which the roof was supported were of iron-bark, cased in polished cedar, and the ceiling, which was an imitation of the vaulted groined ceiling of the Middle Ages, was also of polished cedar. The ceiling, therefore, in many places touched the roof, and, as a consequence, no sooner did the fire reach the former, than it burst through the dry shingled portion of the latter. The roof of that portion of the Cathedral lately built was slated, and dense volumes of smoke issued from under it, and for a time enveloped the structure. The fire was not wholly extinguished for several days.

“Neither the Cathedral nor any part of the church property therein was insured.

“It is difficult—scarcely possible indeed—to give a mere money estimate of the loss which has been sustained. There were a great many works of art which were priceless. The splendid Archbishop’s Throne of carved oak—the Tabernacle and Altar, statues, paintings by the old masters, beautiful vases and costly church furniture of various kinds. So far as the loss can be estimated in money, it is supposed to be over £50,000.

“Among the paintings destroyed in the Cathedral was a very fine one of the Assumption of the Blessed Virgin, another of the death of St Benedict, also pictures of St John the Evangelist, of St Aemilian, and many others. All these were the work of one or other of the old masters, and of inestimable worth, inasmuch as it is impossible to replace them. The statues of St Benedict and St Aloysius were also destroyed, as well as many other sculptures, and the beautiful figure of the Dead Christ in the adjacent chapel of the Blessed Sacrament. In the store-room below the church

there was about £1000 worth of church furniture—vases, candlesticks, cushions, draperies, etc., all of which were destroyed. One of the large rooms below the church had been, for a considerable time past, used as a parish school for girls. All the furniture and books in this room were burnt. The Pallium, cross and chain, rings, and other jewels of His Grace the Archbishop, were kept in a safe below the altar. In no way was the intensity of the fire more strongly manifested than in the fusion of the materials of these precious jewels. Gold, gems, and other mineral substances have been melted together in the most extraordinary way. Yet among them was one ring which has been found scarcely injured. Some detached gems have also been recovered, but all of them are more or less injured.

"A still more extraordinary, if not miraculous circumstance, than the recovery of the ring, was the finding of that part of the missal from which the gospel of the day had been read, by the officiating priest, at the most holy sacrifice of the Mass. The gospel, although charred, was perfect, and could be read as easily as ever, while all the rest of the books were destroyed.

"Many curious relics of various things used in the Cathedral have been found in the ruins. We saw, among others, the remains of a bible, which was quite readable, although it was so charred that a breath would have scattered it to the winds.

"The beautiful stained-glass window near the front of the Cathedral, erected by Daniel Egan, Esq., M.P., in memory of the loss of his wife in the ill-fated *Dunbar*, was left entire; as was also the stained-glass window of the Sacristy, where the fire was fiercest. The flames which destroyed all around it have neither cracked the glass nor melted the lead work.

"The Chapel of St Felician, the Sacristy, and the clerk's office were destroyed, but the fire was arrested ere it made further way along the cloisters in the direction of the private dwellings of His Grace and of the clergy. Even the delay in procuring water was perhaps fortunate, for it is very doubtful if the flames could have been checked more rapidly, and it is certain that much of the property which was saved—particularly the beautiful and costly vestments—would have been irreparably damaged. As it was, all the paintings, vestments, and other articles of value which were in the Chapel of St Felician and in the Sacristy were saved. Among the paintings thus rescued is a very remarkable one, framed in brass, of the Blessed Virgin and the Infant

Saviour, which was over the altar in the chapel of St Felician. Fears were at first entertained that the relics and shrine of this Saint could not be saved, and when they were snatched from the flames and placed in security, a ringing cheer burst spontaneously from the grateful lips of those who were engaged in this dangerous but loving work. There was something inexpressibly grand in this outburst of holy joy, amidst the devouring flames and falling ruins. St Felician was a Christian martyr of the 3rd century. His relics, which are in a very perfect state, were brought from Rome by the Very Rev. Dr Ullathorne, now Bishop of Birmingham.

“The valuable library, containing about 6000 volumes, had happily been removed some time before to Lyndhurst College. If it had remained in its former place beneath the Cathedral it would have been totally destroyed. There were so many willing and zealous helpers in this hour of need, that it is difficult to select the names of any as deserving of peculiar credit. Many of the clergy did good service. The Very Reverend Father Sheridan and the Reverend Father John Dwyer were very active. Many Catholic laymen also, as well as many warm-hearted men of other faiths rushed to the spot as soon as the alarm was given; among them may be mentioned Mr W. B. Dalley, Mr Alderman Raphael, Mr Freehill, Mr T. Norton, Mr J. Mullens, Mr Austin, Mr E. Goddard, Mr Carroll, Mr M'Connell, Mr Ellis, and Mr J. T. Thornton. The last-named gentleman was the foremost in saving the valuable records in the clerk's office. The police under Mr Fosberry, Secretary of the Department, and Inspector Reid, were of very great assistance in preserving order and saving much valuable property. The French Naval officers and sailors were also, as we have already stated, peculiarly active and efficient. It is chiefly to the exertions of these latter that the preservation of the dwellings is attributed. But there were many ready hands at work in all directions where they could be usefully employed. Perhaps the most painful event of the night—except the fire itself—was that two men were taken into custody by the police, for attempting to steal some of the property saved. The feelings of anyone who could steal on such an occasion must be strangely blunted.

“No one was seriously hurt; but an old man named Anthony Brady, had a very narrow escape. Brady is 102 years of age and quite blind. He was the first Catholic sexton, and was employed in digging out the foundation of the

Cathedral. He had been in the service of the Archbishop ever since His Grace's arrival. For many years past he has been unable, from old age and blindness, to do any sort of work, but he has been well cared for. He slept in a room below the Sacristy, where, as we have already stated, the fire was the hottest. At first he was forgotten, and when, on his perilous position being remembered, some persons came to his assistance, it was found that he had already been carried into the garden by some of the servants—we do not know by whom—Mr John P. Reddin, member of the Holy Catholic Guild of St Mary and St Joseph, assisted by another person (we believe a Mr Speerin), carried Brady further from the fire, and Reddin took the rescued man on his back to Shalvey's public house at the corner of Market and Castlereagh Streets. The old man is now scarcely any the worse for his fright. His Grace the Archbishop was absent from Sydney on a pastoral tour in the western districts of the Colony at the time of this calamity. The long and arduous labours of the venerated Prelate have told upon his health, and great dread was felt by the Faithful lest the shock should be too much for him; but, happily, with the news that the magnificent temple that he had consecrated twenty-nine years before had been laid in ruins, came also the assurance that by the loving aid of his children in Christ, and by the practical sympathy of kind friends in communion with other Churches, a second Cathedral, of far more magnificent proportions, would speedily be raised upon the ashes of the first.

"The origin of the fire is still a mystery, and probably will ever remain so. It was at first suggested that it must have arisen from an escape of gas, but the meter has been since dug out of the ruins, and it was found that the gas had been properly turned off. And were it otherwise, no escape of this kind in so large a building would account for the kindling of such a fire within an hour. Others have suggested the possibility of its having been occasioned by the accidental falling of some burning particles from the lights at the altar when they were being extinguished; but it is difficult to see how so terrible a conflagration could have resulted in so short a time from so small a cause. In fact there are all manner of *guesses*, but nothing definite is *known* except that it was at or near the high altar that the fire began."

One of the most wonderful episodes in connection with this overwhelming calamity, was the instant determination

come to by all to proceed without delay to replace the ruined Cathedral. Thus, the Archbishop who was at Bathurst at the time conducting a visitation, hurried back to Sydney, only to find himself met with the assurance that a new Cathedral of grander proportions than the one whose loss they deplored, would speedily, phoenix-like, rise from the still burning ashes. Before even the fire was entirely extinguished there had been meetings held to express the sympathy of the citizens of Sydney. The very day after the fire a meeting was held, at which Archdeacon M^oEncroe presided, when resolutions were passed expressing the determination to raise the funds needed, and nearly £6000 were subscribed on the spot. And then came the great formal meeting in the Prince of Wales' Theatre on Thursday, 6th July, a week after the conflagration, presided over by the Archbishop, at which his Excellency the Governor, Sir John Young, the Speaker of the Legislative Assembly, the President of the Council, the Chief Secretary and hosts of other Sydney notabilities were present. The proceedings at these two meetings, as well as at others held in the interim may best be recorded in the words of the pamphlet already alluded to.

VI. *Public Meetings and Subscriptions for the erection of a new Cathedral*

"Long ere the fire which consumed the Cathedral had ceased to burn, meetings were held, and subscription lists opened, for the erection of a new Temple.

"After the first burst of grief and terror had subsided, all appeared to be animated by the same resolution—to build, with all possible speed, a church which should far surpass, in extent and in architectural perfection, that which had been destroyed. Without placards, advertisements, or public notice of any kind, beyond friendly intimation from one to another, a large meeting was held on Friday evening [30th June] in St Mary's Seminary. The venerable Archdeacon M^oEncroe presided. Resolutions were passed, expressive of a determination to raise the necessary funds, and arrangements were made for the receipt and care of the money contributed. Nearly £6000 were subscribed that evening. Other meetings were held at the Seminary, without

any pre-arrangement, on the evenings of Saturday and Sunday, and subscriptions continued to pour in. By Tuesday evening the list had swelled up to nearly £11,000. On Wednesday there was a meeting of citizens held at the Sydney Exchange. It was convened by the Mayor of Sydney, in compliance with a requisition from many sympathising citizens—chiefly Protestants—who desired to yield practical help. The Mayor presided in person and the meeting was attended by a number of most influential men, who, although not of the Catholic faith, warmly sympathised with the people of that faith in their efforts. Liberal subscriptions were given by many. New lists of subscriptions were handed in daily, until the gross amount of subscriptions is now [8th July] between £14,000 and £15,000. The promptitude and liberality with which people of all classes have contributed is wonderful. As complete lists have not yet been made up, we can do no more than give the present result in these general terms. There are so many men who have subscribed largely, that we cannot with justice particularise any one. It may be mentioned that His Grace the Archbishop gave £500, and His Excellency the Governor (who is a member of the Church of England), 40 guineas. There are a great many subscriptions of £100 each, and some above that amount.

"During all this time the Colonial press had not been silent. On the morning after the fire, a leading article appeared in the *Empire*, expressing the strongest sympathy with the Catholic body on their loss. On the following morning a similar article appeared in the *Herald*. The other papers wrote in the same tone.

"At present the congregation of St Mary's have to attend the various Masses in the Seminary, or to resort to the other churches of the metropolis. A large temporary church of wood will shortly, by permission of the Government, be erected on the triangular piece of ground between St Mary's and the Museum.

"A great demonstration in favour of this movement for the restoration of the Cathedral took place on Thursday, 6th July. On the afternoon of that day a public meeting was held in the Prince of Wales' Theatre. His Grace the Archbishop presided in person, and His Excellency the Governor, who was also present, made a speech which will never be forgotten. We close our memoir with an account of the proceedings at this meeting abridged from the report in the *Sydney Morning Herald*.

"The theatre was filled. It is the largest building in Sydney available for public meetings, and no other, it was plain, would have afforded sufficient accommodation. Many ladies, even, were present in the boxes, a very unusual sight at public meetings in Sydney.

"His Excellency Sir John Young, His Grace the Archbishop of Sydney, the Hon. the Speaker of the Legislative Assembly, the Hon. the President of the Legislative Council, the Hon. the Chief Secretary (Mr Cowper), the Hon. James Martin, the Venerable Archdeacon M^cEncroe, and several other gentlemen arrived shortly after three o'clock, and were loudly applauded.

"The chair was taken by His Grace the Archbishop.

"The stage was crowded with gentlemen occupying important and distinguished positions.

"Mr Ellis (hon. secretary) read the advertisement convening the meeting, and also several letters excusing non-attendance. One of these was from his Honour the Chief Justice, who was prevented from attending by reason of his duties in the Central Criminal Court.

"His Grace the Archbishop said :—My friends, from the advertisement which you have heard read you are made acquainted with the objects for which we are assembled this day. Alas! the greater part of you, I have reason to believe, know the cause from having been witnesses to that dreadful calamity to which we are called upon to submit. Our first act is to submit to the Divine Will—to believe that this calamity has been permitted for holy and good purposes; and the next, my friends, is to bend all our energies to repair the disaster, believing that, in so doing, we are carrying out the same Divine Will (Applause).

"I was at Bathurst when this dreadful calamity befell us. The intelligence was communicated to me by the electric wire. I need not say that I was prostrate—stunned—at first, by the blow. But in a very short time after the first intelligence was received, a second communication informed me of the promptitude with which all classes came forward to make good that which had been so destroyed; and thus, my friends, you raised me up at once. I was enabled to make a perfect act of resignation to the Divine Will; and foreseeing consequences coming which would be for the general benefit, I will say that I was almost glad that that had happened which has happened. It was a gladness, however, simply arising from the good which I believe will come out of it. (Cheers.) I could readily suppose

that those united to me by the relationship of sacred ties would come to my assistance, and enable me to bear up against so grievous a blow: but that they should also have so many around them of every denomination to enable them to bear their loss and to assist me was much more than I could possibly anticipate. (Cheers.) Whilst the reports which reached me prepared me to meet a very large number of those who are involved in the same calamity with myself, I could scarcely have thought—nay, what right had I to expect—that on this occasion I should not only have you, my friends, before me, but that I should be environed by the representatives of all that is honourable in the country—by so many who are distinguished for their positions in life—that they should one and all leave their ordinary duties to come and mingle their sympathies with our own. (Continued applause.) Yet, why should I not have expected it? (Cheers.) Have I not known New South Wales for thirty years? Have I not watched those who have made to themselves a place before the public eye? Whatever distinctions they might have in the social or political world, I perceived that there was a current of life running beneath—concealed even as that current which diffuses health and vigour throughout our frames—but yet having an existence which only required an opportunity like the present to make itself manifest and acknowledged, not by us alone, but, as it will be acknowledged, by the entire civilised world. (Applause.) Yes, this occasion, my friends, justifies what appeared incredible—that the noble sympathising sentiments which appeared day after day in the public journals—were not causelessly introduced. (Cheers.) This meeting proves that there was not one shade of exaggeration in all they said respecting universal sympathy in our calamity. (Cheers.) To that Press be rendered now, in the name of you all, our thanks. (Applause.) Honour to those who have thus shown themselves to be really 'good men and true.' (Cheers.) And now, my friends, as regards our loss. Our dear old Cathedral of St Mary is now in ruins! About that building were many sweet memories—sacred thoughts which may not be uttered—associations of those that are no longer amongst us, mingling with those that still are with us, these—these, my friends, of these what shall we say? No human work is a mere material thing. It has associations which can never be destroyed. This is a truth, but not the whole truth. There does exist a unity between the

past and the future. There are those still living who were present when the foundations of St Mary's were laid. There are also those who as mere boys preambled, so to speak, the game of hide-and-seek—which afterwards they were to play in the political world—about the walls of St Mary's. The memory of the good Father Therry—(Applause)—has not yet faded away. There are other memories also connecting the past with the present, and which will connect them with the future. "*Resurrection*," my friends, is not a *creation*, and though St Mary's now lies lowly, as it were, in her tomb, yet she shall rise again more glorious and more stately than heretofore. (Continued cheering.) In the meanwhile, those sweet thoughts and sacred memories shall remain undecaying within our breasts. Though always dear to us, they are now more dear than ever we thought them until this calamity befell us. (Cheers.) Those sacred thoughts and sweet memories will remain when we shall see the new building rise; they will entwine themselves about each stone of it, and hallow to our minds the glorious fane. (Applause.) Not one link of the connection between the former St Mary's and the future St Mary's will ever be broken. (Cheers.) And now, my dear friends, I feel that I have detained you sufficiently long. Much is to be done, and I shall hand over the business to those gentlemen who have so kindly undertaken the several resolutions, and who will address you in support of them. In the meantime, while I trust that they, and indeed the whole world, will know that the Cathedral has been destroyed, and the seat of ecclesiastical jurisdiction, which we here have occupied as the symbol of ecclesiastical jurisdiction, is no more—we have a nobler throne—and a home which is imperishable—in the hearts of the people. (Cheers.) Surrounded as we are with the sympathies of the entire community of New South Wales, I trust that this throne and this home will be preserved in the hearts of our people, not for our own sakes, but for the sake of our Divine Master, Whose unworthy minister I am. (Continued cheers.)

"His Excellency Sir John Young on rising to speak was greeted with enthusiastic applause (the audience standing while the cheering continued). He said:—My Lord Archbishop, ladies and gentlemen, in the position which I hold as presiding over all classes of Her Majesty's subjects in this Colony, I have thought it a duty—but a duty which I most willingly accept—to attend on this occasion to offer sympathy and to lend a helping hand towards the re-erection of the

Cathedral so calamitously destroyed. (Cheers.) Doubts have been expressed as to the propriety of this course, and the opinion has been given that greater stress should be laid on differences in religion. I do not entertain those doubts—(Applause)—nor should I give way to them even if the occasion were one of less special emergency than the present. (Cheers.) And I am happy to think that the testimony of my conscience in this particular is borne out by the long array of names of Protestant gentlemen—the foremost in position and intelligence in New South Wales—who signified their intention of being present at this meeting, and of furthering its objects by their influence and assistance. (Applause.) I think their decision was right. Speaking generally, and without any wish to trench upon religious topics, I hold that this meeting is one not merely of Roman Catholics, but that it may be considered as consisting of representatives of the whole community, who come forward to offer sympathy to fellow-citizens from whom they differ on some points, but with whom they unite in this—that they worship the same Merciful Creator on earth, and humbly hope, when time shall be no more, and differences are done away with, in God's good time to enjoy together the tranquillity and happiness of heaven. (Continued applause.) Now, with your Grace's leave, I will state, as briefly as may be, the grounds which influenced my attendance. First, I have attended in order to show the respect which I entertain for your Grace personally—(Cheers)—the appreciation which is due to the blameless yet energetic manner in which your Grace has discharged the functions appertaining to your office for a long series of years. (Cheers.) Next, I wish to show sympathy towards the Catholics of this Colony, who I believe to be as faithful, as intelligent, and as industrious a class of the community as any that exists. (Cheers.) Until all be merged in one body they must ever remain a most important element of the population; but besides being mostly Irishmen, or of Irish descent—('Hurrah,' and continued cheering)—and although scattered over distant lands they have a common country. (Reiterated applause.) An eloquent Protestant clergyman of my acquaintance informed me that he passed the scene of the fire on the succeeding day—that he saw the crowd gazing in sorrow on the smouldering embers—that he heard the sobs which burst from some, and saw the tears in many eyes. He added that the scene called vividly to his recollection that description given in the Holy Scriptures, where the ancient people,

gazing upon the ruins of their Temple, "wept with a loud voice." The reference is to the time when the remnants of the once Chosen Race were allowed to return from long captivity in a foreign land. But even then they forgot the release from bondage and the joy of re-entering the fields and homes of their forefathers in the anguish of spirit with which they witnessed the broken stones and saw how the glory had departed from their desolated Temple. (Cheers.) Even such was the scene which met the eyes of my informant, and I verily believe from his statement and from other statements which I have heard, that there were many in the crowd who would sooner their own goods had perished in the flames. (Cheers.) So great was their pride in the building—so deep their reverence for their Cathedral, that the loss smote them to their hearts. And if the loss has been so keenly appreciated, shall not all sympathy be accorded in consequence of it, and of the feeling it has created? (Cheers.) If a grievous calamity falls upon a neighbour whom I respect and esteem, and with whom I have every wish and every anxiety to be on good terms, shall I, because he differs from me in some political opinion or in some religious tenet, withhold from him the sympathy which is due to his other merits?—(Continued cheering)—which has been earned by many excellent qualities and many good actions? Certainly not. (Cheers.) And if the sympathy is so due, is it to be paid in empty phrases or in some poor compliment? We know what Scripture has told us of that charity which bids the naked be clothed and the hungry fed, without extending to them alms or the means of relief. It has been pronounced void and of no effect—a cruelty and a mockery, and the sympathy which would fall short in mere words in this case, would only merit to be placed in the same category. I hope that my sympathy, and that of Lady Young (Continued cheering), will go beyond a mere phrase, as I have shown it does, by the act of attending at this meeting, and as I hope to show still further by a contribution which I shall offer, and which I hope your Grace will do me the honour of accepting, more as a token of good will than on account of its pecuniary value. (Applause.) Finally, I have attended here, being desirous to indicate my thorough adhesion to the milder policy of complete toleration which has obtained in the counsels of the British Empire during the last thirty-five years—(Applause)—and at the same time to express my earnest hope that no misguided zeal on either side will import into these new countries

those furious factions and blind animosities which, surviving the causes in which they took rise, and the interests they were first intended to serve, still continue to distract and disgrace parts of Ireland. (Cheers.) When Governor Macquarie laid the foundation stone of the first Cathedral in 1821, he established a happy precedent, inviting to peace and union, which I am well pleased to follow in spirit and in intention; but which, as your Grace has already remarked, it will not be possible to follow in practice, seeing that it will not be necessary to lay a new, but merely to build upon the old foundations. (Cheers.) I trust, however, that these dissensions will find no place here. (Cheers.) It is true that at the time Governor Macquarie laid the foundation stone, things were very different. That complete toleration, which has since obtained its place in the Legislature of England, had not then assumed full development, and had not impressed all classes and all sects. At that time, or but a very few years before it, Catholic officers could not obtain high rank and distinction as they now can in the British Army. There was then no such thing as Catholic Colonial Governors—there are now several. (Cheers.) Catholic statesmen, of eminence and ability, had not at that time, as they have since, entered the Royal Councils, and Catholic lawyers had not then worn, as they have since done, the judicial ermine without envy both in Ireland and in England. (Cheers.) Happy would it have been for the British Empire if this wise policy of toleration could have been antedated by two centuries. (Cheers.) Many a dark page of sorrow and misfortune would have been blotted from our annals. But it is not good to speak of the crimes and sorrows of the past, we should rather blot out those dark circumstances from our recollections. (Cheers.) All we can do is to read the lessons of history, and take them to heart in this our day and generation. The *present* is our inheritance. Let us take care that we use it wisely and carefully; and that if our fathers sowed the wind and reaped the whirl-wind, we do not leave the sad legacy to our descendants. (Cheers.) Let us shun the false lights that led them astray—the false lights of intolerance and persecution. (Cheers.) In this country all Churches are equal and all men are free. (Cheers.) Each one holding firmly the profession of his own faith without wavering or without compromise, may enter upon all his civil duties without molestation, and without fear of undue control. (Cheers.) There is no need, then, to import that which wisdom and patriotism deprecate—no need to import

the passions of bygone ages, or the hatreds of another hemisphere. I trust that the union displayed at this meeting will raise up one other effectual barrier against their admission—(Cheers)—and that as your Cathedral rises—as rise it will—in renovated grandeur—(Cheers)—the sense of calamity which has overtaken you will be lost in the joy of the successful restoration, or only be recalled in association with pleasant memories of the goodwill and the active sympathies which have been elicited by the occasion from all classes of your fellow-citizens.

“His Excellency then returned to his seat, and the people again stood up and expressed their approbation by continued cheering.

“The Hon. T. A. Murray, President of the Legislative Council, rose to propose the first Resolution, and was received with loud and prolonged cheering. He said the honour of proposing the first resolution to be submitted to the meeting had been conferred upon him. It was simply a resolution that involved a truism, and which needed no observations of his to make it more acceptable to them than it was in itself. It was—“That this meeting, deeply lamenting the destruction of St Mary’s Cathedral, hereby expresses its desire that immediate measures be taken to raise funds for its reconstruction.” Did he suppose that this resolution needed any support from him, he should feel the greatest possible diffidence in addressing the meeting ; but when he saw around him at the meeting presided over by his Grace the Archbishop—(Cheers)—whose zeal and judgment had been manifested among them so many years, and his Excellency the Governor, not only lending to the proceedings of this meeting the prestige which the loyalty of the people to the Queen, whom he represented, but who had made an admirable speech—(Cheers)—full of truth from beginning to end, and couched in language which was worthy of the sentiments conveyed—a speech which he ventured to say, considering the subject involved, was one of the best he had ever listened to or read—(Loud cheers)—when he saw so many gentlemen of all persuasions around him, and such a large gathering of all denominations in the theatre before him—and he might say all generations of the living, for he saw amongst those present the young and the old—he was led to the conclusion that the object for which they were assembled had been taken up spontaneously by all classes of the community, and needed nothing from him to recommend it. But it might appear to be improper if

an old colonist like himself, who was well acquainted with the lamented gentleman who, in bygone times, used his exertions to carry on the erection of the edifice over the ruins of which they now lamented—it might seem improper if some testimony did not fall from him respecting the lamented gentleman referred to. Thirty years ago, in the occupation in which he was engaged, he had to travel far and wide over the face of this country, and with a rapidity which was remarkable for so young a man as he then was; but, wherever he travelled—sometimes to the most distant parts of the Colony—he found the late Father Therry there before him, in the performance of services connected with his sacred calling, and ministering to the sick and dying. (Loud cheers.) In those days, when the erection of St Mary's Cathedral was undertaken, the Colony was very different to what it was now; and in carrying on the erection of that building—the first of the kind that was built in the Colony—the energies of the mind of the lamented Father Therry were eminently shown. He carried on the work to a successful issue, and, as has already been stated, the foundation stone was laid by the Governor of the period. That building afforded accommodation to a very large number of persons, and, if such a work was carried out thirty years ago, what ought to be done now?

“Since that time the population had increased tenfold, and the wealth a hundredfold; and now that the feelings of the people were excited they ought to erect a noble building indeed. (Cheers.) He therefore fully participated in the expression of his Grace the Archbishop, that although the piety of those who worshipped there, or the eloquence of those who ministered there might not be increased, the new building would rise far greater in its noble proportions and architectural beauty than that now in ruins. He was a spectator of the burning building, and certainly he could never forget the sight. Thousands of people were there; but everyone appeared to be impressed with such a deep sense of the calamity that had fallen upon so many of their fellow citizens, that no one spoke except in whispers. The glare of the lurid flame lighted up thousands of pale countenances, while the stillness that prevailed, and the suppressed sobs, showed the deep sorrow that was felt at the rapid and terrible destruction. He had now been before the public a very long time, but his first speech was made upon the steps of St Mary's Cathedral, when he solicited contributions in order to complete the work. That was in 1835. On that

occasion, if he remembered correctly, the Rev. Father Therry gave a donation of £1000. (Cheers.) After the lapse of thirty years the desire which he had of seeing that structure standing in its position was as strong as it was on the occasion alluded to. (Cheers.) That was his first speech; and if this should be his last—for the issues of life were in the hands of a Higher Power—it would be a gratifying thought to him that his last speech was in advocacy of the great object for which they were assembled. (Long-continued applause.)

"The Hon. E. Deas Thomson, M.L.C., rose, and after the cheering with which he was greeted had subsided, said he had great pleasure in seconding the resolution. . . . He trusted also that the respected Prelate would ere long be able to resume his sacred functions in such an edifice as that destroyed, and that he would be spared many long years to preside there in the future as he had in the past. (Loud cheers.)

"The Resolution was carried unanimously.

"The Venerable Archdeacon M^cEncroe, who was received with cheers, moved the following resolution:—"That subscription lists be at once opened to raise funds for the building of St Mary's Cathedral, such funds to be paid over to a finance Committee." This was the practical part of the meeting. He must naturally feel a great interest in the Cathedral, because for the last twenty-seven years he had ministered in it. When he first arrived in the Colony, the Cathedral was not ready for divine service. The population of the Colony at that time numbered scarcely 50,000, of which one-third were Catholics. With such a small population of Catholics it was surprising that the late Father Therry carried out the work. (Cheers.) He considered that the Catholics were bound to contribute towards the restoration of St Mary's, but that members of other Churches should be left to contribute, or not, as their sympathy and charity dictated. They were aware that St Mary's Cathedral was situated in the most eligible spot in Sydney, and he would tell them how it came to be selected. The late W. Davis asked Father Therry, many years ago, why he did not erect a church in the western portion of Sydney, and Father Therry told him he could not get any land to build a church upon in that part of the town, because a person in the Survey Office, a Catholic well-known as Jimmy Mein, opposed it. When Father Therry applied to him for a piece of land to build a church in the western part of the city,

Jemmy Mein told him that if he built a church there he would have all the poor in the city paraded before the Governor as he was going to church at St Philip's, and that he had better go and look for a piece near the prison barracks at Hyde Park. (Loud laughter). That was the reason why St Mary's had been built on the most eligible site in Sydney. [The Reverend gentleman here stated the causes which led him to come to this Colony originally.] The change in the Colony since he first came here had been very great. In those days the Catholics had very up-hill work to perform, but he thanked God that He permitted him to come here and promote peace and good-will among all men. (Cheers.)

"The resolution having been seconded by the Right Worshipful the Mayor of Sydney, was unanimously passed.

"The following resolutions were also unanimously adopted :—

3. Moved by the Hon. James Martin, Q.C., M.L.A., and seconded by W. Macleay, Esq., M.L.A.,

"That the Venerable Archdeacon M^cEncroe, Francis Macnab, and James Mullens, Esqs., be the provisional treasurers, and Eyre Goulburn Ellis and John Joseph Donovan, Esqs., the provisional honorary secretaries of the building fund of the Cathedral."

4. Moved by J. V. Gorman, Esq., and seconded by the Hon. J. Robertson,

"That the thanks of this meeting are due to His Excellency Sir John Young for his presence on this occasion, and for the kind sympathy he has evinced towards the Catholic community in their late disastrous calamity." (This vote was carried by acclamation, and was duly responded to by His Excellency.)

5. Moved by W. B. Dalley, Esq., and seconded by D. Egan, Esq., M.L.A.,

"That the thanks of this meeting are due to the Press of Sydney, which has been so greatly instrumental in calling forth and expressing the general sympathy on the present occasion."

6. Moved by S. A. Joseph, Esq., M.L.A., and seconded by W. C. Windeyer, Esq., (the chair having first been vacated by his Grace the Archbishop and taken by his Excellency the Governor),

“That the thanks of this meeting be given to his Grace the Archbishop, for his conduct in the chair on the present occasion.”

“His Grace briefly acknowledged the compliment thus paid to him.”

We learn from a letter written by the Archbishop to Dr Goold on 8th July 1865, his own private sentiments about this terrible calamity.

“Your affectionate note of sympathy, my ever dear Lord, I received yesterday. By this mail I send a *Herald* which contains an account of the public meeting over which I presided, and which was graced by the presence of Sir John Young and all the principal Protestants of our society. It will be gratifying to you to know that it was a perfect success. The Governor’s speech and those of several others were in marked condemnation of Dr Barker, the Church of England Superintendent, who, the day before, held a meeting in which he distinctly expressed his disapproval of all countenance and assistance being given to the Catholic body. It has injured him and his cause very much. Alas! our calamity is great. Happily no lives were lost. The greater part of the vestments were saved, but my crosses, rings—except the one you kindly presented to me, and which I had up the country—were all melted down in the iron safe. My crosier I had with me. The Pallium was also destroyed, and with it, until replaced by another, I rather think my Archiepiscopal jurisdiction in the Province is in abeyance. That connection, however, between us, my ever dear Lord and brother, which is irrespective of accident, remains intact. Our collection is going on well. Scarcely a week since the catastrophe, and £13,000 has been received. A large sum, it is true, but small in comparison with that required for the work before us. Thanks for your noble and prompt contribution, and also to my dear good friend, the Vicar-General, thanks; but, my dear Lord, may we not consider these as the heralds of the general subscription and collection by which the glorious offspring, the daughter, should testify her sympathy and earnestness to aid and uplift the mother in her desolation? Yes, all will come to her aid and gladden her with their sympathy. How much I would like to accept your kind invitation, but at present it must not be thought of. As soon as I can I must be again off into the interior. I have just returned from Bathurst where, and in the adjacent

districts, we gave missions. The results were very consoling. Numbers were brought into the Church; fine young men prepared for first Communion and confirmed; a renovation throughout; upwards of 800 received Confirmation, and a larger proportion of the people received the other Sacraments."¹

We may end this account of the fire by quoting Cardinal Moran's short statement² as to what was done on the instant to provide temporary accommodation for a Cathedral and its services while the reconstruction of St Mary's was going on.

"A temporary wooden building was erected on the site where St Mary's now stands, and the eminent architect Mr Wardell, was instructed to prepare the plans for the future Cathedral. In the month of July, 1866, the contract for the foundations was signed for £6537, but the contractor after a few weeks was allowed to withdraw from the unequal task. Mr John Young then undertook the work, and it has been at his hands that most of the subsequent contracts have been carried out. On the 25th of September 1866, the masons began to set the blocks of stone in the foundations upon the solid rock, the average depth from the surface being 20 feet. The bringing of the foundations to the level of the ground cost £13,000, and it was not till the 8th of December, 1868, that the corner stone was solemnly blessed by the Archbishop. In the meantime, the temporary wooden structure was removed in February, 1867, to where St Mary's Hall now stands, and before many months had passed, it, too, was destroyed by fire."

At this point, as a means of comparison and as a test of progress, the following statistics as to the state of the Church in Australia in 1857, may be given. They are taken from the *Catholic Directory* of 1858.

"STATISTICS FOR 1857, AUSTRALIA
Archdiocese of Sydney, New South Wales

His Grace the Most Reverend JOHN BEDE POLDING, O.S.B.
Archbishop. Residence, Sydney.
Sydney.—His Grace the Archbishop; Right Rev. H. G. Gregory,

¹ Moran, *History*, p. 474.

² *Ibid.*

D.D., O.S.B., Abbot ; Venerable J. M^cEncroe, Archdeacon ;
Rev. D. V. M. O'Connell, Dean, O.S.B.

St Mary's Metropolitan Church—Revv. Dean O'Connell, O.S.B.
and J. E. Gourbeillon, O.S.B.

St Patrick's—Revv. Jerome Keating and A. Ford.

St Benedict's—Revv. Michael M. Corish, O.S.B., and John F
Sheridan, O.S.B.

Sacred Heart—Rev. J. J. M^cClellan, O.S.B.

St Charles, Waverley—Served from the Sacred Heart.

Watson's Bay.—A station served from the Sacred Heart. The gaol
is attended by the Rev. S. A. Sheehy, O.S.B. The penal
settlement at Cockatoo Island served by the Rev. P. Kenyon.

Rev. J. F. Sheridan is Chaplain to the immigrants. Catholic
population of Sydney, about 24,000.

The Suburbs

Balmain.—St Augustine's—Rev. J. J. Therry.

Petersham.—St Thomas's of Canterbury—Rev. Eugene Luckie.

St Leonard's.—St Leonard's—Rev. P. Powell.

Country Clergy

Albury.—Rev. J. Maher.

Appin.—St Bede's—Rev. L. Hand.

Araluen.—Rev. E. O'Brien.

Armidale.—Revv. T. M^cCarthy and J. Dunne.

Bathurst.—St Michael's—Rev. J. J. Grant, Dean.

Berrima.—Rev. C. Tommy.

Brisbane.—St Stephen's—Revv. J. Hanly and P. Birch.

Brisbane Water.—Holy Cross—Rev. H. N. Woolfrey, O.C.

Bronlee.—Church of the Immaculate Conception—Rev. W. X.
Johnson, O.C.

Campbelltown.—Rev. J. P. Roche, O.S.B.

Carcoar.—Rev. B. Murphy.

Goulburn.—Revv. R. Walsh and E. Walsh.

Hartley.—St Bernard's—Rev. P. O'Farrell.

Ipswich.—Rev. W. M^cGinty.

Kelso.—Rev. J. Phelan.

Kiama.—St Peter's—Rev. P. Young.

Liverpool.—Rev. C. Lovat, Dean.

Maitland, West.—St John Baptist's—Rev. J. T. Lynch, Dean

Maitland, East.—St Joseph's—Rev. J. Kenny.

Maneroo.—Rev. C. Quinn.

Mudgee.—Rev. C. M^cCarthy.

Newcastle.—Revv. C. V. Dowling, O.S.D., and J. Martin.

Parramatta.—St Patrick's—Rev. N. Coffey, O.S.F.

Penrith.—St Nicholas of Mura's—Rev. M. Brennan.

- Port Macquarie*.—Rev. J. O. Quinlivan.
Queyanbeyan.—Rev. M. Cavanagh.
Raymond Terrace.—Vacant.
Ryde.—St Joseph's—Rev. J. L. Rocher.
Singleton.—Rev. J. Rigney.
Sofala.—Rev. D. M^cGuinn.
Wellington.—Rev. P. White.
Windsor.—St Matthew's—Rev. P. Hallinan, D.D., Dean.
Wollombi.—Rev. H. Garnett.
Wollongong.—St Francis Xavier's—Rev. J. C. B. Sumner, O.S.B.
Yass.—St Augustine's—Rev. P. Magennis.

There is an establishment of the Marist Fathers near Sydney, where three Fathers reside, viz. FF. Poupinel, Rocher, and Trapenard.

Educational Establishments

- St Mary's College, Lyndhurst*.—Rev. J. M^cGirr, Pres. ; P. Newman, V.P.
St Mary's Seminary.—Rev. J. H. A. Curtis, O.S.B., Pres.
School for Young Ladies, Subiaco, near Parramatta.—Under the care of the Benedictine Nuns of the Convent of the Presentation. Madame Le Clerc, Superioress.
Catholic Denomination Schools.—Under a general Board. C. Cowper, Esq., M.L.A., Chairman ; C. A. Robinson, Esq., Secretary.
Catholic Orphan School, Parramatta.—For both sexes.

Diocese of Melbourne, Victoria

Right Rev. James Aloysius (*sic*) Goold, Bishop. Residence, Melbourne.

Very Revv. Dr Geoghehan (residence, Williamstown) and Dr Fitzpatrick (residence, Melbourne) Vicars-General.

Melbourne.—St George's—Very Rev. Laurence Shiel.

St Mary's—Rev. Gerald A. Ward.

St Francis—Revv. Daniel M^cGrey and Patrick Madden.

St Patrick's—Rev. Dr Barry.

The Seminary—Revv. John Bleasdale and Jeremiah Donovan.

Emerald Hill—Rev. John O'Connell.

Bacchus Marsh.—Rev. Wm. Shennick.

Ballarat.—Revv. Patrick Smyth and Richard Fennelly.

Beechworth.—Rev. John Kennedy.

Belfast.—Rev. Patrick Dunn.

Brighton and St Kilda.—Rev. Patrick Niall.

Castlemaine.—Revv. Thomas Barrett and Thomas Downing.

Colac and Mount Mariac.—Revv. Pat. Bermingham and Michael M^cAlroy.

312 BENEDICTINE PIONEERS IN AUSTRALIA

Geelong.—Very Rev. J. Hayes, *Dean*, and Revv. Eugene M'Carthy and Maurice Stack.

Hamilton.—Rev. Donald Rankin and John Cronin.

Heidelberg.—Rev. Vincent Bourgeois.

Keilor.—Rev. Matthew Downing.

Kilmore.—Rev. T. O'Rourke.

Kyneton.—Rev. Horatio Geoghehan.

Portland.—Rev. John Roe.

Pentridge.—Rev. Charles O'Hea.

Richmond.—Rev. James Madden.

Sandhurst.—Rev. Dr Backhaus.

Tarravale (Upper Gipps' Land).—Revv. Patrick Verling and Eugene O'Connell.

Warnambool.—Very Rev. Thomas Slattery, *Dean*.

Number of Clergy in the Colony, including the Bishop, 36.
Estimated Catholic population, between 60 and 70 thousand.

Number of Catholic schools, 74; scholars of both sexes, about 4000.

Diocese of Adelaide, South Australia

Right Rev. Francis Murphy, *Bishop*. Residence, Adelaide.

Adelaide.—Very Rev. Michael Ryan, *Vicar-General*. Revv. John Smith and Maurice Lencioni.

Morpeth Vale.—Rev. Joseph Snell.

Willunga.—Rev. Peter Hughes.

Mount Barker.—Rev. Michael O'Brien.

Gawlerstown.—Rev. John Roe.

Kapunda.—Rev. John Fallon.

Penola.—Rev. Edmund Julian Woods.

The Cathedral of St Francis is in course of erection. Its length will be 130 feet.

There is a college at Adelaide conducted by the Fathers of the Society of Jesus. Revv. FF. Tapsiner and Paul Huber, *Professors*.

Diocese of Perth, Western Australia

Right Rev. J. M. B. Serra, O.S.B., *Bishop*.

Diocese of Port Victoria

Right Rev. Rosendo Salvado, O.S.B., *Bishop*, who resides *ad interim* in the Mission of New Nursia, *Diocese of Perth*.

Diocese of Maitland (vacant)

No returns from the three last named Dioceses.

TASMANIA, OR VAN DIEMEN'S LAND

Diocese of Hobarton

Right Rev. Robert William Willson, *Bishop*. Residence, Hobarton. Very Rev. William Hall, *Vicar-General*.

Churches

Hobarton.—Rev. A Maguire,* W. P. Bond,* J Hunter,* and C. Woods.†

Launceston.—Rev. T. Butler and T. Lucas.

Richmond.—Rev. W. J. Dunne.

Circular Head.—Rev. Michael Burke.†

Oatlands.—Rev. Michael Keoghan.†

Westbury.—Rev. J Hogan.†

Campbelltown.—Rev. John Fitzgerald.†

Huon.—Rev. John Murphy.†

Port Arthur.—Rev. Michael Ryan.*

Impression Bay.—Rev. Edward Marum.*

There is a Convent of Sisters of Charity at Hobarton who, besides teaching a large poor School, visit the sick, the hospitals, and the prisons in and about the town.

The preceding six Dioceses are attached to the Archdiocese of Sydney.

* These belong to the Convict Department.

† These are supported without Government aid.

CHAPTER V

LAST VISIT OF DR POLDING TO ROME, ETC. THE END

HAVING set on foot all the arrangements for hurrying on the work of rebuilding the destroyed Cathedral, Archbishop Polding started on 22nd November 1865, on what proved to be his last visit to the Holy See. He had for companions Fathers Bede Sumner and Edmund Athy, O.S.B. He made his way direct to Rome, leaving the P. and O. Mail steamer *Bombay* at Suez, and re-embarking at Alexandria for Malta, which he had officially 'visited' five and twenty years before. Cardinal Moran preserves a pleasing incident of this visit.

He says:—"Many years before when he dwelt in Woolloomooloo, a young Catholic midshipman named Strickland on board a man-of-war stationed in Sydney, received some kindness at his Grace's hands. He had subsequently been distinguished in the Chinese waters and in the Crimean war, and now, as Captain, he was one of the officers in command in the Island of Malta. He wept with joy at seeing the Archbishop, again and again kissed his hand with the deepest affection, and during the Archbishop's stay in Malta, lavished every attention upon him."¹

From Malta the Archbishop made his way to Messina and Naples, and paid a visit to *Monte Cassino*, the headquarters of the Benedictine Order, and, towards the end of January, 1866, reached Rome. While sojourning there, the Archbishop was visited by his new suffragans, Dr Matthew Quinn, Bishop of Bathurst, and Dr Murray, Bishop of Maitland, in order that they might confer with him about

¹ *History*, p. 475.



**RIGHT REV. HENRY GREGORY GREGORY, D.D., O.S.B.,
Abbot of St. Mary's Monastery, Sydney, and Vicar-General.**

their new charges, of which they had no personal knowledge. In July these Bishops, accompanied by priests and nuns, left Liverpool for Australia, reaching Sydney on 21st of October, where they met with a most enthusiastic reception. After a few days spent in Sydney, filled with festivities, the Bishops set out for their respective dioceses, the Bishop of Bathurst accompanied by the Very Revd. Dr Sheehy, O.S.B. Vicar-General and Administrator of the Diocese of Sydney during Dr Polding's absence, in order that he might officially induct him; the like office was performed for the Bishop of Maitland by the Venerable Archdeacon M^eEncroe, now the Patriarch of Australian pastors. These dioceses, thus cut off from the parent diocese of Sydney, henceforth have their own history, apart from that of the Mother Church.

When journeying from Rome to London, the Archbishop and Father Athy on arrival at Turin were arrested by gendarmes and led off to prison, notwithstanding vigorous protestations and explanations as to who he was. After some hours' detention he was haled before a magistrate, and after a series of questions, was accorded leave to proceed. Though Dr Polding made representations about the unwarranted indignity to which he had been subjected, he never received any satisfaction.

On 16th June 1866, the Archbishop paid a visit to St Michael's Priory, Belmont, near Hereford. "He attended the next day at the offices in the Cathedral Church, and on Monday, celebrated the Conventual Mass, it being the day on which that year the English Benedictines kept the transferred feast of Venerable Bede, the Saint whose name the Archbishop had assumed when receiving the religious habit. After Mass, the Cathedral Prior, Roger Bede Vaughan, who a few years later was destined to be the Archbishop's Coadjutor, and successor in the See of Sydney, read in the presence of the whole community the following address:—

"MAY IT PLEASE YOUR GRACE,—We, the Cathedral Prior and community of St Michael's, desire to take advantage of

your visit and of this day, the festival of your patron, the Venerable Bede, to assure you how deeply gratified and highly honoured we are by your presence amongst us.

"Although those who address you belong to a generation to whom your Grace is better known historically than personally, yet there are none amongst us who do not feel an interest in your life and career far deeper than any stranger, however eminent, could inspire. As a Bishop and a Primate in the Church of God, we must needs honour you. As another pastor in the line of pastors that have come from the Benedictine cloister, we must feel proud of you. As the English founder and venerable ruler of a sister Church that is bound to us by a thousand ties and sympathies, we must feel enthusiasm for you. And when these titles, and others yet, are united in one who is of our own *familia*, who wore the habit that we wear, and lived, and laboured, and prayed in the monastery where some of us have lived similar lives ourselves, it is indeed but natural that we should claim and use the sacred rights to greet your Grace to-day, and to salute you as our father and our brother. Your home is across seas, and your vineyard is a continent in another world; but your name is very familiar to the youngest of us, and your fame—the good odour of Christ—strengthens and encourages the hearts of many who may never see your face or hear your voice, save, perhaps, on some bright visit like the present.

"We thank you for the honour and the condescension of this visit, the first that you have ever been able to pay to St Michael's. You have seen many events in the history of our English Benedictine Congregation, which we know only by the mouth of others, and though you live at so great a distance, its interests are still your interests. We are sure, therefore, that this new house of St Michael's will excite your kindly interest as much as those older houses where your visits are so eagerly looked for, and towards which your feelings are so well known.

"We wish you, with the utmost respect, all the happiness that is suggested to our hearts to pray for, by your presence amongst us, by your connection with us, by your high position, and by the festival of your patron Saint; and we pray that you may long be spared to labour for a better life in the service of the Church and of your adopted country."

Towards the end of the summer, Dr Polding was back in Rome, on the affairs of his own Diocese and Province;

principally, however, to secure the nomination of a Coadjutor to himself, and the rehabilitation of his friend Dr Gregory, with permission to return to Australia. The following letter, dated 12th of September 1866, shows the possibilities that were presenting themselves. Dr Polding had sounded both Father Herbert Vaughan and his brother, the Cathedral Prior of Belmont, as to their willingness to join him in Sydney. Father H. Vaughan became not many years after this date Bishop of Salford, and after twenty years of strenuous work there, was translated as Archbishop, to Westminster on Cardinal Manning's death, and himself was created a Cardinal of the Holy Roman Church. Notwithstanding the present negotiations, several years were yet to pass before Dr Polding had the pleasure of welcoming Dr R. B. Vaughan to Sydney as his Coadjutor.

“ Coll. Inglese, 12th September 1866.

. . . . On my return this morning [from Monte Porzio], I went to the Propaganda; Cardinals and Minutanti were in Congress; but the Cardinal's Secretary very kindly went in and requested Rinaldini to come to me, which he did, and informed me that the Congregation will be held on the 24th—of course, the results will only be made known after Cassalli, the Secretary, has been with the Pope; this will be on the Sunday evening after. Thus there are a long three weeks to wait. You say there will be a world of opposition if either of the Vaughans be appointed by the Holy Father. As regards Herbert, I gave formal notice to the Archbishop [Manning] and he has directed Talbot to do all he can to prevent his nomination. Herbert, in his letter to me, states that he waits for the manifestation of God's Will in the decision of the Holy Father, from which I infer that if nominated, he will acquiesce. The President and authorities are fully aware that Roger Bede's name is presented. Abundance of time has been given. From the manner in which he spoke of his brother and the line of duty he ought to follow, I *presume* he would in like manner acquiesce. I say *presume*, for I have never intimated to him the possibility or probability rather, of his being called to do so. Dr Brown had so repeatedly alluded to his as it were currying favour with me—it is not the right phrase, but you guess what I mean—that the man's feelings were outraged, and

anything from me would have been mal apropos. But, dear Gregory, there is yet time. . . . Could you see Roger Bede ? I trust all to your discretion, and let me know without delay the result. Be sure, I will inform you of everything. I could not speak to-day about the communication to the President in reference to your return. . . . ”¹

Three weeks later, Dr Polding again wrote to Abbot Gregory, and by this letter we find that his name had been before Propaganda for an Australian mitre—either Goulburn or Armidale. It was rejected ; hence, much as Dr Polding wanted him to return to the antipodes, he did not feel he could advise him to do so. Then he alters his mind and urges him to go out, not as a Vicar-General, but to confine his attention to the up-bringing of a better-trained set of monks than had been possible up to that period.

To this letter is appended a newspaper cutting, unfortunately without name or date ; which, notwithstanding the Pope's wise advice, seems to have swayed Cardinal Barnabò in his decisions with regard to the affairs of Australia. The information it contains is wrong in certain particulars, but it seems to have had the effect of forcing the Cardinal Prefect of Propaganda into action adverse to Archbishop Polding's wishes, and of playing—quite unconsciously—into the hands of that party in Australia who appeared bent on thwarting Dr Polding's administration of his Province. One point at least the Archbishop had secured, the lifting of the mists of calumny from around the head of Dr Gregory, so that he was granted permission by Propaganda to return to Sydney whence he had been exiled five years previously. But a note, appended by him to Dr Polding's letter, shows that he now had a disinclination to return, assured as he was that he would find out there the same enemies as of old to disturb his peace.

The letter from the President of the English Benedictines to Abbot Gregory, signifying to him the leave of Propaganda to return to Sydney, contains the news that, for the present,

¹ *D. A.*, O 167.

Dr Polding's efforts to secure Prior R. B. Vaughan as his Coadjutor had failed. The whole incident brings before us the traditional methods of the Roman officials, giving point to the remarks of Dr Willson of Hobart Town of the need for understanding the affairs of Australia.

"Rome, 2nd Oct. 1866.

"Not receiving any notice yesterday, my dearest Gregory, from Propaganda, in the evening I presented myself to the Cardinal to know the result. From a certain style of flattery which I have observed he indulges in whenever he had something to say he supposed not altogether consonant to my feelings, I judged there was something which he preferred another to tell me rather than himself. He therefore observing that he had only seen the Secretary for a moment in the morning and scarcely knew the result, referred me to the Secretary on whom I accordingly waited, who gave me the information I have sent you per telegram. He said 'I perceive you are not satisfied with the arrangement.' I observed 'que la sainte volonté de Dieu soit faite. After what has taken place, I did expect that the Abbot Gregoire would have been named. His name was placed on the list because it was suggested by the Cardinal; he could not with propriety return to Australia except in dignity. This was not my suggestion, it was with the Holy Father's assent his name was so placed.' To this the Secretary did not reply. I said, 'as things are, I cannot advise Abbot Gregory to return.' He then referred to the great opposition made by Manning and by the President to the Vaughans, adding that there could be no doubt that Roger Bede was the most fit person to be my Coadjutor and successor: however, the Cardinal could not resist the opposition made to the nomination of either. I observed it will always be so when there is question of removing persons from situations for which they prove fit for others for which they alone are fit; but the change involves inconveniences. In fine, he spoke well of the excellent qualities of Father Austin Sheehy, to which Dr Geoghehan and others had borne ample testimony. Well, my dear Gregory, I was wounded to the quick at our being made cat's-paws of, for certainly the Cardinal's suggestion was the moving cause why your name was put forward, and I was sure that the Cardinal would take up and carry out what he himself proposed. And Cardinal Pitra spoke so

nicely about you and all you had done, that I could not doubt for a moment that whatever might be the arrangements, you would be one, with Goulburn, as I *had proposed*. The fact is, that the enclosed extract,¹ which has been sent to Cardinal Barnabò and several of the Cardinals of Propaganda, has had its intended effect. Miserable, is it not, that a mere anonymous article should influence public men? Yet Barnabò told me himself that he reported it to the Pope and consulted whether they ought not to stop proceedings and defer to the forthcoming Synod as narrated. The Pope, with great good sense, said, 'Proceed, pay no attention to a mere newspaper paragraph.' So they would not name you and Austin, because regulars. Well, last evening, I was quite of opinion that you should remain where you are, and not to think of returning; but this morning, I came to a different conclusion. To Sydney, as your permanent residence, no; let Father Austin manage that; but at Wollongong, for instance, having the care of the Coast range, or at Twofold Bay, with Maneroo, and let us make one more trial: begin again with a small number far from Sydney and its wickedness and bring them up as true monks ought to be. At all events do not make up your mind till we meet, which will be very soon. Dr Salvado thinks the arrangement as regards the Order quite *providential*. Free from diocesan cares and calumnies you can attend to the one thing necessary: the establishing the Order. He will write to you. This has been a very severe trial to me, my dearest child. We will be happy together yet.

Ever most affectionately,
J. B. POLDING, Syd."²

Extract referred to above. [Newspaper and date not given.]

"THE ROMAN CATHOLIC CHURCH. Thursday's *Melbourne Argus* publishes the following items of news concerning the ecclesiastical affairs of the Roman Catholic Church in Australia, from a reliable source, and they may be looked upon as authentic:—Archbishop Polding, who was very suddenly summoned to Rome in November last, was to return by the May mail, and the newly appointed Bishops of Bathurst and Maitland, Doctors Murray and Quinn, lately at the Holy City, are to accompany him. On their arrival,

¹ See end of letter.

² *D.A.*, O 169.

Archdeacon Shiel of Ballarat, is to be consecrated Bishop of Adelaide: and soon afterwards a Synod is to be held, consisting of Archbishop Polding and the Bishops of Melbourne, Adelaide, Hobart Town, Brisbane, Bathurst, and Maitland, at which Bishops will be nominated or appointed for Goulburn and Armidale, (New South Wales), and Perth, (Western Australia), and the diocese of Melbourne is to be divided into two Sees, for the second of which a Bishop is to be nominated. The resignation of Dean Hayes, of Sandhurst, and Dean Hanly of Goulburn, who were nominated by the Archbishop and Dr Goold some time since as Bishops of Armidale and Goulburn, have been accepted; and Cardinal Barnabò, the Prefect of the Propaganda, has signified his intention not to appoint any more friars or members of religious Orders as Bishops in Australia. The boundaries of the new Sees are fixed, and the ecclesiastical government of the Catholic Church in these colonies is so far finally determined."

This letter was sent by Abbot Gregory to —, with the following note scribbled on the envelope. Evidently accompanying it was the subjoined letter from the President, Father Burchall, acquainting Abbot Gregory with the decision of Propaganda, and signifying his own consent to the Abbot's return to Australia. Abbot Gregory's note shows his own attitude towards the new situation.

"8th October.

I received this letter by to-day's post. Tell me what you think of its contents, and return it. I am more than half inclined not to return, and have written to the President to say so. Do not say a word to anyone. The Propaganda has written the President that I am to return, but I really don't think I shall."

"St Anne's, Edge Hill,
Liverpool, 5th October 1866.

MY DEAR LORD ABBOT,—I have received from Propaganda a document authorising your return to Australia. Though I much regret your return, especially in our present dearth of priests, yet I cannot refuse the satisfaction to the venerable Archbishop in his advancing years. Should it please Almighty God to call his Grace to his reward (*le superstite*), I should wish you to return to England. We can speak of

this, however, when we meet. It is a great relief to me to hear that the Prior [R. B. Vaughan] has not been appointed Coadjutor. I do trust we shall be left unmolested now for some years at least to recruit ourselves. Have you heard when his Grace thinks of returning?

I am, my Lord Abbot,
Your affectionate confrere,
R. BURCHALL."¹

A later letter, dated 10th November, gives us further information as to other priests suggested for the post of Coadjutor, whose qualifications had been discussed in Rome. They include the well-known names of Crookall, Wenham, and Gilbert,—priests, who though they never became bishops, yet won a place for themselves amongst their co-religionists in England for their various gifts and activities. Dr Polding's somewhat severe criticism of Mgr Talbot receives ample justification in Purcell's *Life of Cardinal Manning*.

"Coll. Ingl., November 10 [1866]

I am in daily expectation of hearing from Crookall and receiving his definitive answer, for I cannot leave, dear Gregory, till this business is settled. . . . Talbot does not consider him suited to the Episcopacy. He considers he is too hearty: too inclined to be jolly—you understand—would not command respect, and goes in—Talbot, that is—for Wenham or for Gilbert of Moorfields. . . . Talbot meddles a vast deal too much. Unfortunately he is now a Consultor of Propaganda, and therefore considers he has a right. We should have had Roger Bede if it had not been for him, though the letters of the President and of Dr Ullathorne had their effect. . . ."²

After his return to England, Dr Polding paid a visit to Ireland, early in 1867, "making enquiries regarding the various institutions of charity and education, and enlisting sympathy for his distant mission."³ He did the same in England, and, writing from Liverpool, on 23rd February, 1867, he says:—

¹ *D. A.*, O 170. ² *Ibid.*, O 173. ³ Moran, *History*, p. 478.

"Last Sunday I was invited to go on board the *Clarence* reformatory ship. It is exclusively for Catholic boys, all the officers are Catholics, and it is attended by a chaplain. I was very much gratified by the good order, discipline, and cleanliness. There are 180 who have been sent there instead of to prison for different periods. Government allows 6s. a week for each, and what more may be required is made up by private contributions. There are also orphanages which I have not yet visited, most excellent schools under the direction and teaching of nuns, supported by Government, in a word, denominational teaching is everywhere encouraged by the authorities. The great question turns on compulsory education. Our New South Wales Ministers, with their unfortunate Education Bill, are sadly behindhand in European progress. God grant that Bill may never pass into law."¹

The following scrap from a letter to Abbot Gregory, dated 18th of April 1867, shows that the Archbishop was on the point of returning, for the last time, to Sydney; also that the work on the rebuilding of his Cathedral was in active progress.

"Belmont, April 18, 1867.

The vessel, my dear Gregory, sails for certain on 24th. . . . No letters from Sydney. Surely Makinson might send a line to Hepton. Dr Goold writes that new contract for foundations of St Mary's touches £15,000—a large advance on last, or rather first—£8000. . . ."²

There is a letter at Stanbrook, written by Father Athy, addressed to 'Dear Father Prior' (whether of Downside or Belmont does not appear) giving the usual incidents of a long voyage, and therefore of no particular interest. It mentions that they encountered storms and cyclones of unusual violence, but without details. From some other source, not indicated, Cardinal Moran supplies some of these details, which are of interest. Speaking of one of these cyclones he says:—

"The giant steamer became the sport of wind and waves, and there seemed to be no hope of escape. Dr Polding showed no terror, but maintained his usual calm. He

¹ Moran, *History*, p. 478.

² *D. A.*, O 215.

assembled the Catholics, and exhorted them to prepare for the worst; but at the same time to confide in God and to be resigned. 'It is good to die,' he said, 'if God so wills it.' Such was the power of his words, that his calmness and resignation were soon shared by those who listened. He imparted to them absolution and recited the Rosary of the Blessed Virgin in momentary expectation of death. Amongst those who listened to his words was a community of nuns of the Good Shepherd who were proceeding to Abbotsford. '*Ecce sponsus venit,*' he said to them, 'Behold the bridegroom cometh, go ye forth to meet Him,' and calmly, resignedly, I should rather say joyously, they awaited His coming, bearing in their hands lamps of virtue well trimmed and brightly burning. God, however, willed that they should not die. As they prayed, the sea became more calm, and ere long a joyous *Te Deum* returned thanks to God that the danger was past. All landed safely in Melbourne on the 31st of July, 1867."¹

They had entered the harbour on 27th, but adverse weather kept them ship-bound for four days. We can here take up the narrative from Father Athy, who wrote from St Mary's, Lyndhurst, to the Prior of Downside (or Belmont) on 22nd August 1867. From this letter we learn that the Archbishop and Father Athy left the Mersey on 24th April. After encountering several violent cyclones, they reached Melbourne on 27th July. A postscript gives an account of the reception accorded the Archbishop on his arrival in Sydney on 21st August.

"His Grace received a most enthusiastic reception on his arrival in Sydney. Three steamers were chartered to meet the *Alexandra*, the one in which his Grace came from Melbourne. There were crowds—large crowds assembled at the Heads of Sydney Bay to cheer, and as the triumphant aquatic procession of steamers moved down the Bay, small craft came off from shore to swell the procession of the steamers, and to join in the chorus of loyalty and affection. If possible, I shall procure a newspaper containing a description of the stirring scene, and send it to you. All Sydney—certainly all Catholic Sydney—seemed astir, and anxious to welcome their spiritual ruler. The crowds at the place of landing were

¹ *History*, p. 479.

so great that I feared for the safety of many children who were amongst the crowd; indeed, even grown-up persons who were not strong, suffered unpleasant pressure. It was a grand display of Catholic faith and power—most needed at this moment when the Ministry now in power are endeavouring to force upon us an infidel system of education. The people desired to take the horses from the carriage of his Grace and themselves to drag it up to the Church, but his Grace would not permit this extra display of loyalty and love. His Grace and all proceeded at once to the temporary Cathedral, where the *Te Deum* and prayers of thanksgiving were sung—the edifice filled to suffocation.

“The next day a dinner was given to his Grace, at which four of his Suffragans were present; this finished, speechifying, etc., etc.,—all proceeded to the temporary Cathedral, when various Addresses were presented; the first and most important was from the Clergy, accompanied with a bill of £500. . . .”¹

¹ Father Edmund Athy survived till 1891; on his death the *Freeman's Journal* (Sydney) had the following notice of him:—“Father Edmund Athy died a short while ago at the Priest's Home, Ryde, New South Wales, and with his death, we lose one of the last of the old band of Australian Benedictines. But four members of the monastery founded by Archbishop Polding—Archpriest Sheehy, Father J. P. Fitzpatrick, Dr Sheridan, and Father H. B. Callachor, now survive. Father Edmund had reached the venerable age of seventy-two, and had spent over forty years in the sacred ministry. Born in Galway, Ireland, he was educated at St Gregory's College, Downside (1831-1837), where, knowing Father Polding, subsequently first Archbishop of Sydney, he was drawn by his affection for his old master, to volunteer for the Australian mission, and he was ordained by the Archbishop. After leaving Lyndhurst Monastery and College, Father Edmund devoted himself till within a few years of his death to parochial work in various parts of the Diocese of Sydney, the South Coast District and Brisbane Water being among the scenes of his labours. When his health began to fail he went to St James's, Forest Lodge, as Father Callachor's assistant, with whom he remained till he sought the rest which the house at Ryde afforded. The deceased priest, it will be remembered, accompanied Archbishop Polding when that venerable Prelate visited Rome in 1867. His last illness was softened by the most devoted attention of his brother priests, and when death came it was in one of the gentlest forms. All who knew the good, kindly, generous-hearted priest will think of him now that he is gone with affectionate regret. It is a satisfaction to be able to state that the last tribute of reverence was

This was on the 8th of August: and the text of the Clergy Address was as follows:—

“ May it please your Grace:—

The clergy of your Grace's diocese have once more the pleasure of welcoming you home after the long and laborious journey to the centre of Christendom, and they offer this welcome not only with the most affectionate gratitude and admiration, but with a deep and solemn sense of gratitude to Almighty God, who has vouchsafed to protect by His Providence a life so dear to them, and so precious to all, in view of the sacred interests of His Church in this part of the world. Your Grace's absence has been longer than was contemplated, but your clergy and the faithful generally have been consoled and cheered by the evidence they have had of the full success of the mission you undertook in their behalf. The three new Bishops who have during the past year taken possession of their Sees, and assumed the burthens formidable to angelic strength, will, please God, be a benediction to this Church, for which in its rapid extension your Grace so earnestly desired an increased Episcopate, and whilst they carry forward the work that has so long rested upon yourself unaided, they will be to you the well-merited crown of a life, spent as your Grace's has been spent, in unwearying and suc-

one befitting the obsequies of so old a servant of the altar. The Dirge and Requiem in the quiet old garden-girt Church of St Charles drew together an imposing assemblage of priests and laity. Besides the Cardinal Archbishop [Moran] (who presided) and Bishop Higgins (Coadjutor), there were present over thirty priests, including the Venerable Archpriest Sheehy, O.S.B.—an old and constant friend of the deceased,—Father H. B. Callachor, another brother Benedictine; the Very Rev. Dr Carroll, V.G., and members of the various Orders. The Mass was celebrated by the Very Revd. D. J. Barry, O.S.B., with Father H. B. Callachor as deacon, and Father Cone, S.M., as subdeacon. Father Edmund's resting-place is in the new cemetery at Ryde. The last prayers were said over his grave by Bishop Higgins.” (*cf. Downside Review*, vol. x., p. 257.)

The Rev. Myles Edmund Athy was the third son of Philip Lynch Athy, of Renvile, Co. Galway, Esq., his mother being Bridget, daughter of Randal MacDonnell, Esq. Like his brothers and many relatives, during several generations, he was educated at Downside, thus forging still stronger the link between that religious house and Australia. The family of Athy is of great antiquity in the West of Ireland, and the name is found among the twelve tribes (or most distinguished families) of Galway.

cessful Apostolic toil. Others are entering upon your Grace's labours, but they enter upon them, we have it from their own lips, with the veneration and affection of sons, whilst they sit as brethren upon the thrones which you have built up for them. May it please the Lord of the Church to continue for many years with them the valued presence of their most venerable and beloved Metropolitan.

"So far as the success of your Grace's mission to Rome is concerned—so far as we have read of the high consideration with which you were received by the Holy Father and the whole Cardinalate—so far as the progress of the Church here during your absence is concerned, and very specially as regards your Grace's long hoped-for return amongst us—all is full of congratulation and happiness.

"We have in the midst of our great content, however, one thing to deplore. The heaviest blow that could have been struck at the welfare and true liberty of our people has been struck, we grieve to say, by our Legislature, in a late Act on Public Schools. Pray God the results may be averted and the unhappy measure be rescinded. We feel confident that our fellow Colonists, neither in Parliament nor outside it, have intended to do us the grievous wrong which this Act will inflict, or at the very lowest estimate may be made to inflict, by destroying gradually denominational education. It has been insidiously alleged that our people were not at one with us in our thoughts about primary education and primary schools. Your Grace's presence will rally them around us in a way to extinguish for ever all doubt and cavil, and the country will see that we are certainly and surely united; that we are truly expressing the dictates of our own individual reason and conscience, as well as proclaiming the Divine guidance we have received in this matter from the Holy See.

"May your Grace be pleased to receive the small testimonial offering which we presume to bring. It is, such as it is, the measure of our present ability, and in no wise that which our affection and gratitude would desire it to be. The adorable Will of God has allowed a most severe affliction to fall upon the Colony in the form of a devastating inundation, and we have felt that, in making our most strenuous efforts towards relief in that sad calamity, we should be anticipating your Grace's wishes as we should most assuredly have been following your example had you been here. All who are with your Grace are, of course, for their work's sake, for their leader's sake, for their own sake, included in our

welcome, and will be, we are sure, sharers in our joy. That your Grace may pass many years amongst us—such years as we know you most of all desire—years, however few, made long and memorable by the priceless fruits of a Catholic Bishop's life—spent to the last in the service and grace of our Lord Jesus Christ—is the earnest and trustful prayer of your Grace's faithful servants and children in Jesus Christ,

S. J. A. SHEEHY, Vicar-General.
J. M^cENCROE, Archdeacon.
J. RIGNEY, Dean."

It need only be said that the Archbishop replied in terms of deep feeling to this address, and on many other occasions during the next few weeks expressed the joy he felt at being once more in the midst of his own flock. But with these outward signs of joy, there was inward sorrow gnawing at his heart. A fortnight after the presentation of the clergy address, he wrote to Abbot Gregory from the presbytery of the Sacred Heart Church, where he had taken up his residence after the destruction of the Cathedral, and where he henceforth resided till his death. From this we learn that, failing Father R. B. Vaughan, he had secured his Vicar-General, Father Sheehy, O.S.B., as his Coadjutor. But once again, the Archbishop had been struck at through his subordinates, and Cardinal Barnabò had stopped the consecration.

Dr Polding's reference to Dr Lanigan's consecration needs a word of explanation.

Dr Lanigan had only emigrated to New South Wales in 1859, and on the death of Dr Geoghehan, the first Bishop of Adelaide, was selected to succeed him. He was consecrated at Goulburn on 2nd of June 1867, by the Bishop of Brisbane in the absence of Dr Polding, at the moment on his journey from Europe to Sydney.

In the face of the frequent representations made to Rome, either direct, or through the Archbishop of Dublin, that Irish priests were unwilling to enter the diocese of Sydney, the last sentence of Dr Polding's letter is of considerable interest and importance. It shows that the feeling said to exist was a

manufactured one, if it existed at all; but this may with propriety be doubted, seeing that Dr Polding held the love, veneration, and confidence of his flock till his last breath; and the same may be said of his illustrious successor.

“Sacred Heart, August 24, 1867.

. . . You must be satisfied with the numerous papers sent, which will give you an idea of the enthusiasm evinced on my return. . . . What a sea of troubles I am in. An infidel system of education is now established by law, and a Council appointed to administer it. Religious animosity studiously fostered by persons in authority, and I do not see I shall receive any very efficient aid from my episcopal confreres. They are, however, all prepared to abide by my decisions, and to adopt my course of action: that is, if I fail, *I* fail; if I succeed, *we* succeed. Dr Lanigan was consecrated in all hurry. He has made McAlroy his V.G. Father Austin [Sheehy] was, you are aware, made my Auxiliary, and his Bulls as Bishop of Bethesda were sent to me in England and brought out by me, imagining my first pleasant duty would be to consecrate him. By the last mail a letter was received from Cardinal Barnabò, directing his Consecration (if not already) to be deferred until certain reports regarding him were cleared up. He has been accused not of mere negligence only, but actually of having connived at the apostasies of some monks, alluding of course to wretched A——'s case—worse—it is incredible—but a nasty insinuation is made, resting on the testimony of one *fide dignus*—that M. S—— was seen coming out of his room *valde ebria*!! And this miserable unnamed calumniator's story is preferred to my testimony. And the Consecration is not to take place until this story is refuted; and of course Father Austin, who unfortunately opened the letter, I not having arrived, will, like Hayes and Hanly, gladly decline.¹ Would that I could

¹ This venerable monk, Archpriest Samuel Augustine Sheehy, O.S.B., the last link with the early days, died as recently as 14th September, 1910, at his house at Pine Street, Randwick, Sydney, at the patriarchal age of more than 83 years. Born in Cork, in Ireland, on 1st October 1827, he arrived in Sydney with his parents in July 1838. He was educated at St Mary's Seminary from January 1839 till its close in 1844. He entered the Benedictine Monastery at St Mary's on 9th May 1845, and on 11th July 1848, made his religious profession, and was ordained priest by Bishop

decline too. Nearly every one of the clergy have petitioned to be received into the diocese of Sydney, preferring the English to the Irish Rule, so we are not in any great want of priests at present. . . ."¹

This letter was followed by another, dated 23rd of October 1867, very frank in pointing out the grave troubles besetting him "and those who worked with him. It is not pleasant reading, for as the Archbishop exclaims: "Really, there is something infernal in all this." He enters carefully into the disabilities imposed on the Catholic body by the new Education Act, showing that the intention of the Parkes Ministry was to squeeze out their schools.

"Sacred Heart, 23rd October [1867.]

—Just as I expected and as I forewarned them at Rome, this "importation of Irish Bishops," as Parkes and the Ministerial party term the coming of Mgri. Quinn and Murray for Bathurst and Maitland, has been the unfortunate cause of, or pretext for, raising a No Popery cry, and has been used to influence the votes for the passing of that most obnoxious Education Bill. At the Consecration of Dr Lanigan at Goulburn, there was a dinner, and, of course,

Charles Davis on 6th March 1852. He was instrumental in introducing the devotion of the Quarant' Ore into Sydney, *i.e.*, into Australia. After his ordination he was put in charge of St Mary's day-school, until its close, and numbered among his pupils the Honourable W. B. Dalley. He was President of Lyndhurst College from 1861 to 1864. He was appointed to the S. Heart district, and fulfilled for 8 years the duties of chaplain to Darlinghurst gaol. He filled worthily the responsible post of V.G. to Dr Polding for 13 years, up to the arrival of Dr Vaughan, that is, from 1860 to 1873; and it was during this time that his appointment as Coadjutor to Dr Polding was made. The *Freeman's Journal*, in giving his obituary notice, seems unaware of the causes that led the exemplary priest to decline the mitre. The reason appears above, and is both sordid and sad—not for the venerable monk, but for those responsible for the scandalous reports against one who to his last breath retained the love and respect of all who knew him. In 1873 Dr Sheehy was appointed to the Windsor Mission which he served till 1885, when, owing to broken health, he removed to Wollongong. In 1888 he retired to Ryde.

¹ *D. A.*, O 221.

speeches after, which I am sorry to say contained much to inflame. It might have suited the atmosphere of Dublin, but here was sadly out of place. This took place before my arrival and I only know from hearsay, but reliable. Dillon of Balmain, with his usual headlong indiscretion, spoke publicly of Parkes' antecedents and of Martin's apostasy. So also another, Keating, now gone to Rome to appeal against a sentence of the V. G. which never issued. Father [Sheehy] as V. G. has had dreadful times to encounter, but he has fulfilled his duties manfully and gained all sorts of good opinions. At least I concluded so till I received two letters from Rome in reference to his Consecration. The Cardinal writes to direct that that event must not take place until further notice, in as much as "*testis fide dignus*" had charged him with not only negligence, but absolute connivance at the apostasy of "several monks." . . . This is not all, but he is furthermore implicated in something worse.

"Really there is something infernal in all this. I trust, however, we shall get at the bottom. The clergy were so indignant at this charge against Father Austin that almost in a body, (M^eEncroe and Dillon keeping aloof), they petitioned me to permit Father Bazanti to go to Rome with a 'supplica' on their part, that the Consecration might be proceeded with. They also met with denial the assertion of this "*testis fide dignus*" that the report of his elevation to the Episcopacy had by reason of his bad name been a cause of scandal. . . . So Bazanti has gone to Rome: and from his sagacity and Italian experience I expect he will ferret out a great deal. . . . By the Education Bill and the Regulations under it, which have the force of law, all control over School Teachers, Discipline, Books, is taken out of the hands of the Bishops and vested in what is called the Council of Education, consisting of Parkes, Allen, Smith, Arnold and Martin, who is supposed to represent Catholic interests. A set of Inspectors, all Protestants, are the immediate Governors of the schools. Watkins, the former Secretary of the National Board, is Secretary of the Council. We have still opened our Denominational Schools with the exception of four not having the number of scholars required—30; but at the end of the year we expect a large proportion will follow from one pretext or another. Parkes has made a fierce onslaught on our orphan schools. He will not recognise the Committee. There is now a commission appointed to examine into the sanitary state of the

orphan schools. If Parkes remain in power, he will not cease till he has amalgamated them. He is a determined unscrupulous enemy to Catholics and to Irishmen. He purposely confounds the two, and makes the entire of us responsible for the indiscreet expression of a few. The *Freeman's Journal* has been the cause of immense mischief, by its Fenianism and anti-English tirades. You cannot imagine how changed the country is—all spirit seems gone, all depressed under tyranny and despotism.”¹

As in an April day, sunshine and cloudy skies seem to alternate with extraordinary rapidity, so in the history of Dr Polding's episcopate at this time, troubles and worries were now and then lightened by events of brighter aspect. One such is recorded by Cardinal Moran.²

The Queen of Spain showed her practical sympathy with the Catholics of Sydney in the losses they had sustained by the destruction of their beautiful Cathedral, and her regard for the venerable Prelate who for so many years had guided the destinies of the Australian Church, by making a gift of a valuable chalice and complete set of sacred plate, to be presented to Archbishop Polding for the use of his new Cathedral. This interesting presentation was made by the Spanish Consul in Sydney on the 12th of October, 1867, the birthday of the Queen, together with a letter from her Catholic Majesty. The Archbishop, in acknowledging the gift, made a felicitous reply expressive of his appreciation of and gratitude for the royal gift. But such happy incidents as these could only momentarily lighten the surrounding gloom. The Education Bill of 1866 pressed heavily on the Catholic schools, certificates of efficiency began to be withdrawn from them, and it was clear that the Inspectors with whom lay the appointment of teachers, were sending to the Catholic schools the least fit, thus providing a pretext for soon withdrawing the efficiency certificate from them.

“In the beginning of November 1867,” says Cardinal Moran,³ “a very practical step was taken for the defence of Catholic Education. Under the presidency of Archbishop Polding a

¹ *D.A.*, O 223.

² *History*, p. 481.

³ *Ibid.*, p. 870.

Catholic Association was established, the main purpose of which was to watch over the educational interests of the Catholic body, to improve the existing schools, and to provide the necessary funds to aid in the erection of new schools. At the public meeting at which this Association was inaugurated the Archbishop in his speech dwelt upon the many defects of the system of education in so far as the public schools were concerned, and exposed the indirect efforts which were every day being made by prejudiced Inspectors and other officials to overthrow the Catholic schools. The public had reason to complain, he said, that 'the Government, whilst pledged to administer fairly and honourably the system of education, were every day giving proof of a deadly hostility to the Catholic schools.'" The Cardinal goes on to state that "much good was effected during the few years that this Association lasted, and it may be said to have attained its purpose when, in 1870, some of the most obnoxious regulations hitherto in force were cancelled by the Council, and new rules framed, under which every effort was made by the clergy and other friends of Education to add to the efficiency of the Catholic schools throughout the Colony. Needless to say, however, that the secularists were not satisfied with their partial success in banishing religion from the public schools, and they openly avowed their resolve never to rest until public aid would be withdrawn from all religious schools."

On the 31st of January 1868, the Archbishop again poured out his griefs to Dr Gregory, but after referring in an especial manner to the scandalous treatment to which his worthy Vicar-General, Father Sheehy, had been, and was still being subjected, he went on to report good progress with the works on the new Cathedral, and expressed the great satisfaction he derived from the careful management of the building funds shown by his Finance Committee. As usual, we find him seeking relief from the sorrows that depressed him in active missionary work.

"Sacred Heart, 31st January 1868.

". . . A Dr Sawyer has come out as Protestant Bishop of Armidale and Grafton and is taking the position and exercising an influence which a Catholic Bishop ought to have had five years ago, and which he will never now attain. I am

disgusted, and envy your happy lot. . . . The Cathedral foundation is nearly completed. We are preparing for the next contract which will be for at least £25,000. We have £19,000 in hand. The Finance Committee have husbanded their means very well. They have paid extra expenses by means of Interest, and added £2000 to the Principal. We are engaged only on 200 feet or so; and of this portion with Sacristy and Chapter Room, the foundations will be completed by March. It is an awful work and Wardell has swung up his design far beyond what was at first proposed. It will require £300,000 to complete it. I am starting for the Maneroo district; I hope the missionary work will enable me to throw off the depression which has hung over me so long. I want some one to talk to and with me and to rouse me; and I have none. In my absence too much money was advanced for the Newcastle church. This hampers me, and the returns for the Missionary Fund these two last years are very poor; I shall not be able to continue the number of All Hallows students. . . ."¹

In the commencement of 1868, Australia received a signal honour through the visit of one of the royal family. On 22nd of January, Prince Alfred, second son of her late Majesty Queen Victoria (later, better known as Duke of Edinburgh, and Grand Duke of Saxe Coburg), set foot in Sydney. Dr Polding was amongst the dignitaries assembled to give him a loyal welcome, and many festivities were held to render his stay in their midst as pleasant as possible. Suddenly all this joy and gladness was arrested by the dastardly act of a madman, named O'Farrell, who shot at the Prince, and unfortunately hit him, but, providentially, the wound proved to be only a slight one.

"It was, however, a time of terrible political excitement,"—to quote Cardinal Moran.² "Men's minds were filled with alarm by the reports of the Clerkenwell outrage, the Manchester murders, and other such crimes, all which were day by day painted in their worst colours by the hostile press of Australia. O'Farrell happened to be a Catholic and an Irishman, and his deed was at once set down by the fanatical enemies of his race and creed as the outcome of a Fenian plot. It must ever remain a foul blot

¹ *D. A.*, O 251.

² *History*, p. 484.

on the names of those political leaders, who availed themselves of the opportunity thus presented, to hound on the public opinion of this country (*i.e.*, Australia) against the Catholic Church, and against the Irish colonists. The storm thus stirred up by political chicanery continued to embitter the feelings of some sections of the community for a score of years. None was more pained by this outburst of bigotry than the venerable Archbishop. He was absent in the Maneroo district holding his usual visitations when the crime was committed, but he left nothing undone, so far as his personal influence could reach, to appease the fury of the storm so iniquitously stirred up against his clergy and faithful flock."

Prince Alfred, with the tact for which the members of his illustrious family have always been so distinguished, endeavoured to allay the turmoil and bitterness : he sent for Dr Polding, thus publicly dissociating himself from those who were endeavouring to stir up religious rancour and make party and political capital out of the misguided act of a solitary individual who, like many others of his countrymen, then and since, to quote Dr Polding's letter of 22nd of April, 1868, though possibly like him "of good education and great talent," have become "demented, as he owns, by continually reading and talking about 'the wrongs of Ireland'." Like others, too, before and since, "he did what he did, to strike terror into England." The responsibility for such crimes of violence lies at the door, not so much of the 'demented' men who perpetrate them, as of those who, sitting comfortably in their studies, fearful of risking their own skins, pour out the inflammatory stuff that incites less cautious men than themselves to rash deeds, and still worse, brings odium and unhappiness on thousands of their fellow countrymen, innocent, even in thought, of crimes which they, like all right-minded men, abhor. And thus were the Catholics of Sydney made to suffer for the criminal foolishness of one of their number. The following series of letters throws much light on the heated and acrimonious contest that now had to be waged between the Catholics on one side, and the bitter members of the Ministry on the other, Messrs. Parkes and Martin.

The unworthy, nay, unprincipled conduct of the former politician is unmasked, and "Father John"¹ gave him a well-merited castigation in the press. These letters further show that the iron had entered into the venerable Archbishop's soul, driven deep by the 'treachery' of which he so bitterly complains, so that he was weary of life and longed to lay down his onerous burthen and retire to a cell and poor fare for the rest of his days, or truer still to his old love of souls, to continue his work as a simple missionary. This portion of the letter, however, may best be left unquoted, as it only covers matters already in the cognisance of readers.

The letter written on the 19th of May 1868, gives some interesting details about the progress of the work on the new Cathedral, and of the vastness of the total estimated cost.

"Sacred Heart, 27th March 1868.

I saw the Prince to-day at Government House. He very kindly sent for me. He has the appearance of perfect health. You did not receive a letter by last mail, dear Gregory, for I was up the country far away, not thinking of mails or anything else except the missionary duties in which I was engaged. I sent, however, two papers which contained detailed accounts of our reception and doings in the Maneroo country—a glorious campaign we have had; a great harvest of souls, not perhaps remarkable for numbers but for thoroughness. I was six weeks absent and kept all my appointments to the day and hour—something remarkable, is it not? A fine open country with a people altogether fitted to it, untainted by Sydney vice and grumbling, simple and ready to be moulded to good Christian life. Father Quinn, who was once near Broxwood, is stationed amongst them, but Cavenagh is the senior priest, and it is unfortunate; for he has no idea of advancing the cause of religion and of education. He has been there too long. There is such a noble opening for zeal and spiritual enterprise. A vast proportion of the country is in the hands of Catholics. The Harnetts, Cliffords, Cosgroves and others are large squatters; then the greater part of the Free Selectors are of us. The Protestant squatters are most favourably inclined; the two principal you will recollect as boys--nephews of Dr Wallace who so kindly attended occasionally your dear sister. These

¹ ? M°Encroe or Dwyer.

and others I do not doubt would become Catholics if we had priests stationed at Cooma whom they would thoroughly respect. [Begs him to come out and station himself there, and bring as many as he can from Belmont]; . . .”¹

“Sydney, 22nd April 1868.

I shall not, this time, dear Gregory, take a large sheet, for I have not time to fill it. The unfortunate O'Farrell suffered yesterday—a fine young fellow of good education, great talent, demented, as he owns, by continually reading and talking about 'the wrongs of Ireland.' He did what he did to strike terror into England. The Grace of God worked a most wonderful change in him. For days after his arrest he was defiant, determined to brave everything; but since last Wednesday a change has come over him. He wrote a declaration which he desired to be published after his death. This I hope will be in one of the papers sent to you. Sydney has been in fearful commotion—at least one would judge so from the vast array of police to be seen in every part. It has not been the fault of Parkes & Co. if no collision has taken place, for the precautions taken to prevent riot and rescue of O'Farrell have been quite sufficient to provoke an excited people to outrage. Thanks to God, there has not been the least appearance of it, and *now* we may hope the excitement will die away. Parkes and Martin have made great capital out of this most miserable affair. Of all hateful men, the first named is to the fore. I cannot repress my dislike. His being the supreme power in N.S.W., for such he is though Martin is nominally Premier, is the heaviest curse that could befall this country. President of the Council of Education, with a deep hatred of all that is Catholic, yet he is praised by a Bathurst schoolmaster, who again is praised by a Bathurst priest; and Dr Quinn, in a letter signed 'Matthew BATHURST,' praises Parkes for honesty of intention whilst he censures his malignancy of act! A propos, is not that signature funny? 'Matthew BATHURST'? . . .

“You advise me to be on good terms with the Bishops. Well, so I am: but there is not that confidence which ought to exist. Every one for himself, seems the maxim; hence, dearest Gregory, I wish to give my place to some one who knows better than myself how to promote that confidence. The best thing that could be done would be to make Father Austin, my V.G., Bishop of Armidale, and Father Bede Vaughan

¹ *D. A.*, O 254.

Administrator of this Sydney Diocese. I should be most happy to advise and so forth; but really I am not fit for the present state; not prudence only, but firmness, energy, activity, the determination to be found in a younger man; these are absolutely necessary. As it is, I fear I shall lose my own soul, and the souls of others. Ah! I know what ought to be done, but I have not the animus to do it. Pray for me. No letter by this mail. Kind remembrance to Coxes.

Ever most affly.,
J. B. POLDING, Syd." ¹

[1st page wanting] Date evidently 19th May 1868.

“ . . . You will see from the papers that the declaration of O’Farrell has given rise to a long and angry correspondence. It is very interesting. O’Farrell had no confidence in Parkes; It is the universal belief that for his own purposes, to keep up the diabolical excitement, Parkes would either have suppressed or mutilated or modified O’Farrell’s declaration, so he, (O’F.) wrote two, one officially for Parkes, and another to be published in case P. did not. Parkes did not; pretended there was a *new* crime in the Colony, the mail was about to sail, and as O’Farrell, amusing himself at the expense of Parkes on the first day of his committal, when perfectly reckless and impenitent, had asserted there were nine others prepared for the deed of blood, and that Fenianism was spread throughout. As Parkes has taken care that these assertions should be published and sent by the preceding mail, it was of moment that the declaration of O’Farrell, about to die and most truly penitent, should be given to the public in time to reach home by next mail. As Dalley had O’Farrell’s confidence, being his counsel, the declaration was put into his hands to be made known in the way he deemed best; so he gave it to Mr MacLeay to be read to the House, in case Parkes still refused to read his copy. Well, you would be amused at the angry, vituperative, I need not add, undignified letter of Parkes. He suspended Father John as Chaplain of the Gaol, and then called upon him for his defence; that was sent in, in due course; and such a dressing Parkes never before received. More than a week has elapsed and we have not received any reply. What a curse that man is to this noble Colony! We hear there is a split between Martin and him; there must be sooner or later. The country is in an awful state; would I were succeeded by one more fit to

¹ *D. A.*, O 255.

grapple with the difficulties of the position. . . . The foundation of [St Mary's Cathedral] for 200 feet of its length are completed; a noble work, certainly; in some places 20 feet deep. A greater variety of soil and subsoil I do not think possible in the same extent of ground. I wish we had taken more time to consider, and not pitched so far on the sum proposed to be expended. The present plan is altogether beyond the means of the Colony—£300,000 will be required to roof it in. And I do not think any part can be made available under £80,000. We have now £19,000, which in a moderate plan ought to give us a usable part of the skeleton of the Church. But Wardell, though a good, is a most expensive architect; so much so that a proverb goes: if you want to be ruined, put yourself into W's hands. . . ."¹

"Sacred Heart, 17th June [1868].

The chief event, dear Gregory, which has occurred since last mail you will find detailed in the papers I send you. The first part of the correspondence relative to O'Farrell's case you had per last mail. Father John's letter, which you now have, is supplemental. The affair has caused a great sensation and has produced damaging effects on Parkes & Co. The extent of these will not be seen until Parliament meets, when I expect the subject will be taken up most warmly. . . . I cannot bring myself to preach or perform any other public duty. I long and long to retire. As a humble missionary I might do some good; but in my present position not knowing whom to trust to, I am only a burden to myself and to others. The more I see of the Irish character, the less estimable it seems to be. Thoughtless, inconsistent, ungrateful, yet detecting ingratitude, impulsive—one day is, with them, in contradiction with another.

"Our Governor² is certainly not a Sir George Gipps. The people have taken his measure, and value him accordingly. Lady Belmore seems a person of some mind and talent. Toulmin, the private secretary, is nephew of Father Harper the celebrated convert Jesuit. . . ."³

Archbishop Polding's letter of 2nd September contains nothing but a detailed account of the last moments of

¹ *D. A.*, O 256. ² The Earl of Belmore, assumed office in 1867.

³ *D. A.*, O 257.

Australia's then oldest missionary, Father John M^eEncroe. The differences of opinion of the last few years are all forgotten in the affection for an old and tried comrade of the days of hard and strenuous first beginnings, now lost to him ; of admiration for the priestly character of one to whom Australia owed so much. For many years he had been the heart and soul of the great public meetings held by the Catholic body, either to further their own affairs or to assert their rights and to uphold their public interests. Cardinal Moran gives a typical instance of the fighting spirit and the quiet humour which gave the priest, so gentle with the convict, such power with his countrymen.

"When the Orange Lodges resolved to organise their strength, and make an imposing display with their Orange flags and other insignia, in grand procession on the 12th of July, in the usual spirit of deadly hostility to the Catholic Church, Father M^eEncroe intimated to some sterling and sturdy Irishmen, that it would be a wise precaution to invite the more active and energetic of their fellow countrymen to hold a hurling match in Hyde Park on that day. Some hundreds of strapping fellows streamed into town at the appointed time, bearing with them long ash poles or wattle branches, and no one seemed to regard it as a secret that these formidable sticks were just as well suited for breaking people's heads as for the hurling play. There was no Orange procession on that day, and no further attempt was made for some time to give offence to the Catholics of Sydney."¹

A Synod was to be convened in 1869, and Dr Polding had invited the Bishops to attend him in Sydney to discuss the arrangements and settle on the business to be transacted at the forthcoming gathering. They were in Sydney at the time Father M^eEncroe was taken ill, and attended his last moments. As Dr Polding says in his descriptive letter, the funeral was a very impressive one, being attended by a vast concourse of people, many thousands lining the route of procession from the Cathedral to the cemetery. In the

¹ *History*, p. 138.

temporary Cathedral itself, packed to its utmost capacity, were many members of other denominations, assisting in the obsequies as a mark of respect for one so well known in the city. The coffin bore the following inscription :

REVDUS. ADM. JOHANNES M^cENCROE
 ARCHIDIACONUS SYDNEIENSIS ;
 PISSIME OBIIT DIE VIGESIMA SECUNDA AUGUSTI
 MDCCCLXVIII
 COETUS MAGNUS ADERAT EPISCOPORUM ET CLERICORUM
 FIDELIUMQUE, SOLAMEN MORIENTI

The death of this venerable missionary, whose name and fame will lie enshrined in the hearts of Australian Catholics as long as the Catholic Church exists there, left Archbishop Polding for the remainder of his days, not only, as always, the Head of the Church in Australia, but the Patriarch of its clergy in point of age and service. In him alone, now, were centred all the glorious traditions of the past, and, if possible, the love and veneration of his flock were redoubled, their pride in their Archbishop was unbounded, and could those feelings alone have found expression, happy indeed would have been the last years of Dr Polding. And so they would have been, did he not know that notwithstanding the love of the majority, there existed nevertheless the determined opposition of a faction, powerful if small, because working underhand and in the dark.

" 2nd September 1868.

You will grieve, but not as one without hope, I am sure, my dearest Gregory, when you learn that good Father M^cEncroe has breathed his last. He has been breaking during some time, but yet kept on his work. He preached twice, I think, on the Sunday, celebrated Mass on the Tuesday after. In the evening felt very unwell and so remained in bed on Wednesday, from which, indeed, he did not again rise. Congestion of the lungs set in ; he was attended by Dr Mackey. I visited him each day, and intimated a desire that other medical advice should be had, though I felt that the case was beyond all human remedy. So Nathan and Williams very readily gave their services. They held several consultations, but from the first considered the case hopeless.

was small. It has greatly increased. I confirmed 155, and about 250 received Holy Communion. I remained from Wednesday evening until Monday. I then started for Shoalhaven, calling at Gerrigong, where we have a School-church, exhorted children and the people who had accompanied me, dismissed the latter with a blessing. About four miles on we came to the Crookes river, which we crossed—water some way up the sides of the horses—apprehensive of coming on to a quicksand. We landed, however, safe, and then had a delightful run along the 7 mile beach—then a deep sand of 2 miles, and shortly after came to Collangalla—Berry's place, where you were laid up. We then passed on; crossed Shoalhaven river, about a mile across; on the other side a large assemblage met to welcome with a hearty hurrah instead of a formal speech. They accompanied me about a mile and more to the house which Mr Berry allows the priest to occupy. There I gave a short admonition and made known our plan of operations: that we should proceed next day, Tuesday, to Ulladulla—50 miles, return on Friday and devote the three ensuing days to preparation for Confession and Holy Communion, on the Tuesday. In the meanwhile they would arrange their matters so as to give these three days to spiritual duties. So next morning we started for Ulladulla; you remember how we stopped half-way in the Bush at a place called Wandamian, where we were received by Dillon: his wife occupied the sole bed in the establishment. This, however, might have been on our return. No; we didn't return, but went on to Mornya; well, there is now a most beautiful road with a little township called Tamarong about 5 miles from Gervis Bay. Numbers from Ulladulla came out to meet us, amongst the rest, old Mr Murray, with whom we stayed, and his son James, whom, you may recollect, you got out of some scrape, meddling with a horse not his own. The great man—Catholic—of the place is one MacMahon, to whose residence we were accompanied by those who had come to meet us. The School-church of wood we reached 4 miles before we came to MacMahon's. We entered; had prayers; exhortations; and laid down our plan of operations. That evening we commenced; all next day were very busily engaged in instructing, in examining, hearing confessions at the little church, then for convenience down at MacMahon's. I confirmed 44, and Holy Communion was administered to about 80. Ulladulla is a beautiful rich grazing and agricultural district. There is a pretty little

township called Milton, and, four miles on, the Boat Harbour. A very large number of free selectors are clearing the deep forest; so in some years it will require a priest resident; at present it is served from Shoalhaven. On Friday we took the road for Shoalhaven and got there about five. I had left two Sisters and Father Corletti, fearing the ride would be too much for him: these had put their sickles into the harvest with a right good will. When we arrived, we found numbers waiting for Instruction and Confession; so, without much delay, we had to turn to. The next three days we had not much idle time, I assure you. Fortunately we were in good force—four priests and the two Sisters with myself. We had three stations in the district, a priest or priests at each; this was a great convenience to the people, and saved time. The church (wood) is on the same out-of-the-way spot it was when we were there, but enlarged in its form, but not half large enough for the people, and there being a grave dissension as to the fit place for *the* church, nothing was done. However that is now closed. Mr Berry has given an acre of land close to the priest's residence, and the position being central, I decided that the new church is to be built there. The attachment of a party to the old place arose from its connection with the cemetery. All however acquiesced in my decision. Tuesday was a hot day, and the church being in a thick bush, it was sultry, oppressive work. However, we were most amply consoled in the fruits of our mission. Many were reconciled to the Church; doubtful consciences were put straight; about 350 were at Confession, more than 300 received Holy Communion, and 257 were confirmed. This, my dearest child, is *the* work for which I am fitted. I am no match for the social, political, and ecclesiastical intrigues which characterise the present state of the *religious* world; and hence my longing desire to be released from the obligations of my position, and to close my life, either as one forming others to the religious and ecclesiastical state, or as a simple missionary.

"There is, my dear Gregory, a declining, more rapid than I could have believed possible when I was younger, in the mode in which missionaries are educated for their future *status*, with its immense responsibilities. I study our young men—their mode of fulfilling their duties—the rapidity with which they carry their penitents through the career of penitence; and I conclude that somehow or other I have missed the free and easy principles which prudence has fashioned to the exigencies of the present time. It has

been a comfort to me to write thus to you ; I am carried back to years and years. And now I am back in Sydney, to coldness, reserve, misery. Not one except Makinson with whom I can speak unreservedly, and this is almost a safety-valve to me. And now we are to have a great day for the blessing of foundation-stone of St Mary's. I have appointed a Committee with the V.G. at its head. There is coldness and reserve. I dread the Banquet, to which, according to advertisement P[riests] and Bishops are to be invited. Our Catholics cannot have any demonstration of this kind without befooling the Ministry. Blessing to all.—Ever most affly.,

J. B. POLDING, Syd."¹

The great event of blessing the foundation-stone took place on the 8th of December 1868, on which occasion £1400 was laid on the stone. The Archbishop availed himself of the opportunity to rebuke the angry passions aroused by the political outrage perpetrated nine months previously. In reply to an address from the laity, the Archbishop told them:—

“Your congratulations are a comfort and happiness to me. I am thankful first of all to our good God who has wrapped me round with such kind sympathy in my sorrows and joy; and next, to you who with such true instinct of filial friendship have ever chosen the most opportune moment to cheer and strengthen my heart, by showing me what was in your own. May God bless you with every form of temporal and spiritual recompense. This is, indeed, as you say, a solemn and eventful occasion; and it is to me peculiarly an occasion of consolation and happiness. It proves to me that I am building in my people's love, and that their love for me is for God's sake. This is the right order—this is as it should be. We sorrowed together with a sorrow that had its chief source in what seemed a sweeping away of dear and holy memories, and an injury to the service and work of God among us; we have now our common gladness in the renewal of those memories, the near prospect of more than restoration to that sacred service and work.” He further said that the sympathy evoked by the misfortune that had befallen them had gone a great

¹ *D. A.*, O 269.

way towards removing the foolish prejudice that wicked men had been, of late, stirring up against the Catholics: "I say it in no boastful self-confidence, but with humble trust in God's grace, from an old man's experimental knowledge of Catholic faith and teaching, that we shall live down and shame calumny and hate."

The joy of the blessing of St Mary's foundation stone was dashed, however, by another outbreak of fire in the temporary Cathedral on the night of the Epiphany, 6th January 1869. The whole building was entirely destroyed. As it was merely a temporary wooden structure, the loss in itself was not very grievous, but on this occasion, ornaments saved from the original conflagration in 1865 were now lost—paintings, vestments, altar vessels, the newly granted Pallium and the remaining episcopal paraphernalia—all were involved in the destruction.

With the extraordinary energy and determination which characterised the Catholic community, a meeting was held the very next day to offer their sympathy and condolences to the afflicted Archbishop, and to decide on measures instantly to repair and replace the present losses. So energetically did the Committee formed set about their task, that in little more than four months after, on 30th of May 1869, the Archbishop dedicated to divine worship a second temporary building as successor of that lately burnt. And to avoid similar risks, a fairly massive brick building had replaced the former wooden structure! A sad feature of the present calamity was the suspicion that it was not due to accident, but was the work of an incendiary. The Archbishop's letter to Abbot Gregory, dated from Melbourne, where he had gone to arrange about the approaching Synod which, owing to present circumstances would have to be held there rather than in Sydney, gives much valuable detail about the nature of the losses incurred, and the proposals for the future building. Also some very flattering remarks on the progress of religion both in Melbourne and in Sydney.¹

¹ We learn a few items connected with the Archbishop's stay in Melbourne from Dr Goold's diary. "25th January 1869;—

But the same desire to be allowed to resign manifests itself again, and the sheer weariness of spirit at the constant thwarting of his desire to secure a Coadjutor, cannot but sadden the sympathetic reader.

"Melbourne, 1st February 1869.

MY DEAR GREGORY,—My letters of late have been of a gloomy cast,—trouble upon trouble; and now a second catastrophe has befallen us. The temporary wooden church has been burnt, whether by accident or by design will never be known. The time, half past three in the morning, and other circumstances compel me to believe it the work of an incendiary; but, however, not to increase irritation we do [not] say so. A sad loss, and oh! dear Gregory, greater in one sense than the former, in as much as the whole of the sacristy and its contents are destroyed. Ever since the disaffected succeeded in sending you out of the country, we have had a series of disasters. Again and again it is said, if Abbot Gregory were here, this or that would not have happened. I think Father John is greatly to be blamed, and myself, too, for allowing so much valuable property to be in a mere wooden structure, so liable to accident. The possibility of fire never struck me until the fact proved it. I hope Mr Makinson has sent you the *Herald*, which gives an account. An inquest was held; verdict open. The people have come forward nobly with their offerings in order to build another temporary Cathedral. Fortunately the one destroyed was insured for £1500. Its cost was £2300, so there is a clear loss of £800. It is expected that the next one can be put up for £3300. It will be of brick; roof, iron and slate. I am completely bereaved, stript of all except two mitres and the stole the Pope gave me. And what

During the day made a few visits with the Archbishop of Sydney."
 "26th January;—Returned a few visits with the Archbishop."
 "1st February;—the Archbishop of Sydney lunched with Mr O'Shannassey." "2nd February;—At the Convent of Mercy; admitted to profession two novices, and to the habit three postulants; the Archbishop of Sydney and the Bishop of Adelaide were present."
 "3rd February;—Made a few visits before dinner with the Archbishop; conversazione about the Provincial Synod to be held, *Deo volente*, in Melbourne, in the third week of Easter." "4th February;—Made a few visits with the Archbishop, he sails for Sydney; accompanied him to the steamer." [Moran, *History*, p. 792.]

grieves me more than all, those beautiful vestments which you had put together at so much expense and so much care, all, all gone. I begin to consider myself a Jonah to be flung into the sea for the well-being of others. In truth it would have been well could I have had an active thoughtful Coadjutor, to attend to all the material interests of the Church. I have been opposed in everything. Hepton tells me that Prior Vaughan has been despatched to Rome to watch over the interests of the Congregation—a very proper person; warns me not to think of him for Australia. If I could obtain him I would. Dear Gregory, at my period of life it is difficult to fulfil the great responsibilities of my office. Little comfort it is to be told to do as much as you can; a weariness comes over me and well-nigh despair, seeing how little of what ought to be done, is done: and how I daily become unfit by reason of procrastinating and not deciding—dispositions the worst a Superior can have. I have written requesting to have a Coadjutor. I am disposed to resign my office to an Administrator, if the Holy Father would accept my resignation. I can do no more. To speak in public is as great torment as it used to be to you. To write, indeed, I feel as if I were incapable of, either. I have not had a line from [?] since I cannot say when. You are going on quietly with the work of God, seeing it growing up around you. So it grows here. Melbourne Catholics making wonderful progress. The body of the Cathedral up to the transepts is completed, at a cost of £50,000; but you recollect a large sum was lost in charges. It is 140 feet long, 78 wide. I have been here about three weeks, I cannot say very comfortable, the Bishop being absent the greater part of the time. One object was to meet the two Bishops who did not attend the Conference, another to ascertain whether the Provincial Synod would be held here, seeing that we have no convenience of house or church in Sydney, unless we met in St John's. I have been feted and made much of. Indeed, if praise and flattery could satisfy, I have had enough of them. I feel humbled, because I fancy people think I bend that way. Could I retire, never more to be heard of, simply to attend to myself and my poor soul's concerns, I should indeed be happy. We have lost recently two priests; one in Maitland Diocese: Father Quinlevan of the Maitland Diocese. He was unfortunately drowned whilst bathing at Port Macquarie, carried out to sea and nothing more seen or heard of him. R.I.P. Dr MacLaughlin came from New Zealand, far gone in consumption. R.I.P. Poor O'Farrell

whom you recollect at Lyndhurst was at Port Macquarie; the accident gave him a great shock. I fear he will be the next. Melbourne is far ahead of Sydney in every respect except the piety of the faithful; here there has been a wonderful change for the better. The sanctuary rail is as numerously attended here as in Sydney; but the resources of this Church are immense. The Bishop has annually £10,000 placed at his disposal by the State, half for church building, half for clergy, and large weekly contributions. My blessings to all. Believe me.—Ever most afly.,

J. B. POLDING, Syd.¹

A scrap of a note from a letter of 27th March 1869, shows the extraordinarily rapid progress being made with the second temporary Cathedral of Sydney; the reason for the holding of the Provincial Synod in Melbourne rather than in Sydney is also furnished.

"27th March 1869.

. . . Our new Cathedral is progressing gloriously: the work is magnificent. Our temporary Cathedral is proceeding rapidly. It is an immense concern. A church, brick, iron, slate, 170 ft. × 56 ft. Sacristies, other offices, all over 220 feet to be begun and completed in three months: yet such will be the case, if, as we have reason to believe, the church be ready for Whitsunday.

"I am engaged in preparing for our Provincial Council. I wish you were here: it will be held, in consequence of our poverty and desolate state, at Melbourne, 3rd Sunday *post Pascha*. . . ."

This 3rd Sunday after Easter fell on the 18th of April, and the Synod held its sessions during that week, closing on the following Sunday, the 25th of April. There were present at it, the Archbishop who presided, and the Bishops of Hobart Town, Melbourne, Brisbane, Bathurst, Maitland, Adelaide, and Goulburn, the only absentees being the Bishop of Port Victoria, then in Rome, and the Administrator of Perth who was unable to attend. The decrees in due course received the sanction of the Holy See. At the close of the Synod a joint Pastoral was issued to the clergy and faithful

¹ *D. A.*, O 301.

² *Ibid.*, O 306.

of Australia, in which occurs the following passage of joyful thankfulness, showing the marvellous increase in the Church since the first Council had been held in 1844 :—

“ Dearly beloved of the clergy and laity, our first care is to call upon you all to join in thanksgiving to Almighty God, who has so blessed and extended this part of His vineyard in which you are planted. In truth it is God’s work, and marvellous in our eyes. It is said that the First Provincial Council of Australia was also the first Council held in British dominions since the great calamity called the Reformation; however this may be, it is certain that in that first Council, the Archbishop had with him only two Bishops, and now, after the lapse of so few years, nine Sees, besides the Metropolitan, are represented here in council. And think what these ten Sees signify, what multiplication of churches, and schools, and convents, and hospitals; what increases in the number of priests, of the labourers whom our God has sent into His field. . . . If Australia has advanced, so has the Church in Australia advanced. Let us thank God for it. . . . There is a time for speech as well as a time for silence, and now, dearly beloved, let us speak God’s praise, in mutual congratulation certainly, but not in boastfulness, rather in wonder and humility. . . . We are to meet His great blessings with a warmer fervour, with a purer and more vigilant zeal in His service.”¹

After the close of the Synod, the Catholic laity of Melbourne entertained the Archbishop, the Bishops and other dignitaries at a public banquet. The Bishop of Goulburn, Dr Lanigan, has preserved the memory of an incident connected with this banquet, well worthy of consideration and imitation. In his diary the Bishop notes :—

“ 27th April,—A Dejeuner was given to the Bishops and the clergy who attended the Council. This was rendered remarkable by its being arranged with the Archbishop that the Chairman, the Hon. J. O’Shannassey, would propose but one Toast, to which his Grace would reply. This Toast was :—‘The 2nd Provincial Council of Australia.’ This strange proceeding was diversified by an incident. His Grace spoke strongly against anyone being anything but

¹ Moran, *History*, p. 775.

Australian, condemning references to nationalities. Excepting Adelaide,¹ every other Bishop present dissented, wishing not to forget our Irish national history as being connected so closely with the Faith. This, however, was done in such a way as to give no room for ridicule from opposing parties."

Who shall say that the Archbishop's instinct was not the right one? He had laid down this wise principle in his Lenten Pastoral in 1856, he repeated it in 1868, and those words, which certainly need to be emphasised once more, spoke their message of peace in the columns of the *Freeman's Journal*, Sydney, on the 15th of July 1910.

"Before everything else we are Catholics," were written more than fifty years ago; "and next, by a name swallowing up all distinctions of origin, we are Australians; from whatever land we or our parents have arrived hither, be it from Ireland, from France, from Scotland, from Germany, we are no longer Irishmen, and Frenchmen, and Englishmen, and Scotchmen, but Australians."

It would seem that the lesson taught in 1856 has yet to be assimilated.

A few words under date of 14th June 1869, give Dr Gregory further details about the rapid progress of the second temporary Cathedral. Six words formulate the Archbishop's view of the result of the Provincial Council—he was satisfied with it.

"Queanbeyan, June 14, 1869.

. . . Our Provincial Council was a success. . . . You will see [by] the paper that we have so far completed the temporary Cathedral as to be enabled to use [it]. It is barely four months since we commenced it. It is really a noble, useful edifice; walls, brick; roof, iron and slate. At the end there are the offices for V.G., clerk, committee rooms; and over these five rooms, one for myself, one for the priest whose turn it may be to sleep there; two sacristies. The church itself, 170 feet by 56, and across the transepts which are

¹ Dr Shiel, O.S.F.

60 feet, 86 feet. It will accommodate 3000. It is a most substantial building, which will form an excellent seminary school when no longer required for its present purpose. The entire cost is about £4000—the cheapest building in Sydney. . . .

"The railway to Goulburn is now completed. I came by it. It leaves Sydney at 9 and reaches half past 3; 130 miles. No refreshment by the way. I gave Confirmation yesterday at Queanbeyan to 190, on Wednesday here, and next Sunday at Braidwood. . . ."¹

The last paragraph, as also the place from which the above letter was despatched, shows that the Archbishop was again on a missionary excursion, fuller details about which appear in a subsequent letter, dated during the same tour, from Araluen, 9th July 1869, as also reminiscences of former journeyings over the same ground when the writer and the receiver of the present letter were labouring there together. This was the work of his predilection: of its intricacies and power he was past-master. Hence he writes:—"I am in excellent health: this life suits me: I feel I am doing good—more than in Sydney. This letter will remind you of old and happy days, when we went about striving to do good. I cannot mount a tall 16 hands horse as I once could, nor can I bear a hard trot, so I travel somewhat slowly"—signs of the 'slowing into the terminus,' so pathetically worded by Cardinal Manning.

Mention is made of having received a summons to attend the Vatican Council convened for 1870, and his desire to be dispensed: this also was a sign that he felt his vigour was evaporating—the toll of old age.

"Araluen, 9th July 1869.

Before last mail, dear Gregory, I commenced the Visitation of these southern missions. I think I wrote from Queanbeyan. There we began. I came up by train to Goulburn, and struck out for Boro which, you recollect, was in the possession of Tom Hyland. It, as well as the adjoining station, held by Luke Hyland, have passed out of their hands and

¹ *D. A.*, O 314.

are held by Shanahan of Molonglo. We made Bungadore same evening, 44 miles from Goulburn: last four miles groping our way in the dark and rain. Next day to Queanbeyan, opened the mission, which was well attended, the two next days. Sunday was a grand day for the Q-beyans—180 confirmed, 220 Communion, so fast is the population increasing. On Monday proceeded to Bungadore. John Dwyer does not live in the house you remember well, but in a good stone house a quarter of a mile nearer the township. We have a good stone church. Choir; we lost no time, began same day to prepare for Wednesday, on which day about 75 confirmed and 60 Communion. On Thursday started for Braidwood. Oh! the roads! never in our days did we traverse such. Young John Dwyer had the reins, and drove capitally—a soft country cut up into gutters by heavy continuous rains, sidelings, precipitous descents and ascents—such, indeed, is the sort of country between this and Mornya. We got safe, however; no accident. We were met at the river Shoalhaven, about 7 miles from Braidwood by a large cavalcade, nearly 150 men and women: these of course came out to welcome me, and not without a feeling of legitimate pride made a Catholic demonstration as we entered into Braidwood. We proceeded to the church: after some words they were dismissed. The next two days were fully occupied as you know how. We had two Confirmations and Communion, Sunday and Wednesday after. This answers capitally. Confirmations about 270, Communion about 160 more. Thursday we took our leave of Braidwood for the Valley of Araluen. You remember this valley. We came about 18 years ago to it from Mornya. In it we met the mail man who brought a letter respecting your dear sister being most dangerously ill; in consequence we hastened back, stopping a day at Barrett's—a beautiful valley, one of the principal gold fields of N.S.W. When we reached the brow of the mountain down which we descend into it, we saw a little before us an array of upwards of 200 horsemen, women, gigs, vehicles, accompanied by a band, and so we proceeded to the church. All seemed disposed to enter ferreously, as elsewhere; two Confirmations, two general Communion, Sunday and Wednesday; about 450 Communion and 230 Confirmations. All the young people take the temperance pledge until they are 21. On Thursday we again started for Mornya—you recollect the place of Flanagan where you left a dog which staked itself—a dreadful road, crossing the river continually, cutting across the off-

shoots of mountain ranges on each side of the valley—tiresome and tedious: 30 miles by the old road and some 4 miles longer by the new. Parts of this road are fearful, not more than 15 feet in widest part, often much less, with a perpendicular descent on the river side of some hundreds of feet. We started at 9.30 and did not reach until after 7, only resting one half hour. As usual we were met by a large cavalcade on the top of the mountain overlooking the little town, about 8 miles away. At the foot of the mountain I got into a sort of tax cart and so was terribly jolted along on as bad a road as ever was traversed by wheels: sometimes one wheel sometimes the other up in the air: it is a wonder how we escaped without grievous accident. Well, next morning we commenced our missionary work, which was continued until last Wednesday. From Thursday to Thursday, I find this by far the most satisfactory mode of conducting a mission. Then there are the duties of the Visitation, in some of which—the absolution of the dead—the faithful take very great interest. They are very fond, too, of processions, old and young like them. At Mornya we had upwards of 450 Communion and 230 or so Confirmations. We have now completed the Visitation of the south. There remain the home missions and Hartley. I am anxious to know whether the Pope will dispense with my attendance at the General Council. If not I shall be obliged to defer doing the great portion of the above until my return, if, indeed, I live to do so, which is somewhat problematical. I am in excellent health; this life suits me; I feel I am doing good—more than in Sydney. Father Corletti accompanies me, so also the Dean of the district, so that with the priest of the place we muster in force. Indeed, we could not otherwise get through; and occasionally a neighbouring priest. This letter will remind you of old and happy days, when we went about striving to do good. I cannot mount a tall 16 hands horse as I once could, nor can I bear a hard trot, so I travel somewhat slowly. God bless you, dear Gregory. Ever affly.,

J. B. POLDING, Syd."¹

We may here make an extract from a letter addressed by Archbishop Polding to Dr Goold, under date of 22nd of September 1869, as it shows that the Bishop of Melbourne had shown very particular sympathy with the Mother Church of Sydney in its grievous losses by fire, by offering

¹ *D. A.*, O 316.

to allow a collection to be made in his diocese towards the building fund of the new Cathedral.

"Permit me, my dear Lord," writes Dr Polding, "to offer my gratitude for this expression of feeling, and to say that when I have your sanction, badly as we can spare any (priests), yet I shall not hesitate to send them for such an object. We have in bank £12,000, and in the country perhaps £2000 more. I fear after this coming to hand, money will come in very slowly. I would not like to begin with less than £20,000, hoping that whilst a contract to that amount is in operation, £10,000 for a second contract may be collected. . . . The wooden building intended to be used as a temporary Church is proceeding rapidly towards completion. Oh! what a relief even this will be. We have now on Sundays five Masses in the Seminary—at each, a cram to suffocation, and yet I fear numbers cannot do nor fulfil their duty. I cannot help applying to myself the words of St John, *illum crescere, me autem oportet minui*. I contrast Melbourne with Sydney. The glory has departed from St Mary's, and is gilding the towers of St Patrick's. Your collegiate establishments are prospering, mine are decaying. No support from the people; what may be the cause I know not, nor can I discover. It is said the people cannot afford to send their children—all I want. The times I know are very depressed, but this I cannot believe. Subiaco and Lyndhurst have great difficulty in holding on. I cannot but attribute the cause to myself, or to prejudices somehow connected with myself, and gladly, oh, how gladly, would I retire to make room for another more efficient. May God accomplish this in His own good time. I have attained an age which entitles me to make my own the song of Simeon.

"It is a general remark that with the departure of Dr Gregory our misfortunes began—misfortunes as we consider them, whatever they may be, and are in the dispensations of Providence. Deaths—worse than deaths among the clergy, all cumulating in the destruction of poor St Mary's.

"Pray for me and mine, that whilst we feel the hand of God in chastisement we have in all justice deserved, He may remember mercy.—I am, my dear Lord, most affectionately in Jesus Christ,

J. B. POLDING, Sydney."¹

¹ Moran, *History*, p. 820. The date of this letter is given as found in Cardinal Moran's pages; but the reference to the *wooden* temporary church makes it clear that it belongs to 1865, *not* 1869.

An undated letter, evidently about September 1869, continues the narration of the course of the missionary tour he had previously described up to the point of last writing.

"So long as I am thus engaged," he says, "I am well enough; it is only when I return to Sydney that depression weighs me down; and now the death of dear old Hepton¹ has come as a near warning to me."

From this letter, too, it appeared to him that he would have to make an effort to attend the Vatican Council. Accordingly, notwithstanding his advanced age and the advice of his friends, he started on 9th of October 1869, on his way to Rome, accompanied by the Bishop of Brisbane and some of his clergy, after having had a sum of £700 presented to him by his devoted priests—one more mark of the deep affection they entertained towards him. But the effort required of him was too great; the heat of the Indian Ocean and the Red Sea tried his strength so severely, that although he purposed to persevere, he was finally persuaded to desist when the party reached Aden, and after a rest, he returned to Sydney, never more to leave it.

The year 1869, it may here be mentioned, saw the completion of the scheme for increasing the number of dioceses by the consecration in Ireland, on 30th of November 1869, of the Rev. Timothy O'Mahony as Bishop of Armidale. He was installed in his diocese by Dr Polding on 25th of March 1871. "The Archbishop shed tears whilst bidding farewell to this beloved and chosen portion of his flock,"² and with this event, all his future interests lay solely within the confines of his own diocese.

1869.

"I send you, dear Gregory, two papers: one, the *Journal*, has an abstract of our missionary doings and will remind you of old times. Since that was written we have had

¹ Father Paulinus Heptonstall, his cousin and for so long his agent, died 7th of June 1869.

² Moran, *History*, p. 399.

three other missions at Newton, Penrith and Camden. All have been very successful, and at the three stations upwards of 600 have been confirmed. It is astonishing how fast our missions grow. Only six years have elapsed and nearly 1700 have presented themselves for Confirmation. It is true all are not of young growth, we have many converts, and then some have come into the country, some neglected the former opportunity; still the far greater number are the growth of the soil. And temperance and other virtues seem to be on the increase. The *Freeman* which I send gives some account of our receptions and doings. I was accompanied by Father Corletti and by White, excellent missionaries both, and then not unfrequently the priest of the adjoining mission assisted us. So long as I am thus engaged, I am well enough; it is only when I return to Sydney that depression weighs me down; and now the death of dear old Hepton has come like a near warning to me. How sudden! yet it did not find him unprepared. One would have thought that a long lingering illness would have preceded his last moments, yet with his timid scrupulous disposition this might not have been so well for him. *Raptus ne malitia mutaret intellectum.* Only in his last letter did he express how delighted he would be if the approaching Council brought me over to Europe to meet once more. I wrote to Cardinal Barnabò in the beginning of the year stating reasons which appeared to me sufficiently substantial to entitle me to remain here. I have [not] received any reply; so I must go, I suppose. It is proposed to make a subscription to pay my expenses. I hope it will be a success, for I cannot otherwise go; I am overwhelmed with debt. The purchase of Eveleigh House with its noble out-buildings and three acres near St Benedict's for £2500, has thus straitened me. I fear I shall be compelled to re-sell it. I am offered £700 more for it. Could I keep it on until Abercrombie Street is carried beyond it, it would become far more valuable. . . ."¹

A letter written very soon after Dr Polding's return to Sydney, gives a very detailed account of his attempt to reach Rome. He also gives particulars about the work being done on the new Cathedral, and about various other matters engaging his attention and pressing on his mind.

¹ *D.A.*, O 319.

"Sydney, 26th January 1870.

"After an interruption so protracted of our correspondence, I was truly comforted, my dear Gregory, by seeing your handwriting once more. I fully expected to pass a little time with you after leaving Rome; this was, however, not to be. Before I left Sydney, Dr Williams was doubtful as to the propriety of making the trip—at least by the Red Sea route. I verily believe, had I taken the long sea I should have been quite as well, if not in improved health. That, however, was not proposed, nor even thought of. We were just one week from Galle when a change came over me. After the first two days I did not suffer much pain, but fell away most rapidly. The heat at Galle was intense; however, I determined to make another attempt, and so went on to Aden. The liver continued to enlarge, and under the strong advice of two medical officers of the P. and O., and the almost order of the Bishop of Adelaide, who was my director, I reluctantly determined to return. But as a fortnight would elapse before the Sydney steamer started from Galle, I went to Bombay, each day becoming cooler. We remained a week, the guests of the Jesuits who have splendid establishments. We—Father Corletti and myself—were received most kindly and treated very hospitably, and under their care my health rapidly improved, though I was so weak I could not go upstairs without aid. We returned to Galle in time for the *Geelong*. We had a most pleasant trip; each had a large cabin. After one week we were in the climate of Australia, and I felt its genial influence. We reached Sydney on Christmas Eve; and to the great joy of all I was enabled to preside at the solemn High Mass, not in Cope, for unfortunately the last fire nearly cleared the Sacristy of every article. A fortunate fire it was, inasmuch as no loss of life or limb; and we have a most excellent brick, stone, and iron building, far larger and more commodious. It is very cool, even on a hot day; it is well attended. At a later day it will make a first rate Seminary; but when? Years and years must elapse before we can use the noble church we have in hand. The altar end is towards Hyde Barracks. Our domain, the Archbishop's residence, adjoins, forming a grand front. Young, the contractor, is doing his work admirably. The walls are of an average height of 7 feet, in some parts higher, in others less. We have commenced a part of the Presbytery: that part is about 90 feet, which will face the museum. This is a work of sheer necessity; there

is so much inconvenience and loss of time, as things are now. We shall have to borrow money; but the rent of the house now occupied is greater than that to be paid on the money borrowed. But there is no disguising it; I am fearfully in debt; money advanced for Newcastle church; then Father Felix Sheridan's most mysterious manipulations at Lyndhurst and the farm. The latter is nearly valueless. Lenny Makinson will have it for a term at a low but increasing rent. Better so arranged, than to incur continued loss. Dear Gregory, it is no use disguising the fact; we are not in a sound state. I do not know how it is, but co-ordinate with the coming of the Bishops, things as regards Sydney, and perhaps other places, have gone to decline. Convent schools have been opened for boarders at Bathurst and Maitland. No end of puffing, no end of intriguing. Sydney is deemed common ground. Subiaco, I fear, will not hold its ground. There are only 13 children. There is a diminution of numbers at Lyndhurst. There is not an energy, an activity, and a determination to hold his own in the Archbishop which are absolutely required to prevent the Archdiocese from being deprived of its own proper means of supporting its establishments. I missed you much, my dearest, I may say *dimidium animae meae*. I have no one to supply your place, and as regards the Benedictines, I fear the case is hopeless. But I must write next time more fully. I have purchased an excellent house with upwards of three acres of land just a quarter of a mile from St Benedict's. The stables alone are nearly worth the money. The house cost £15,000. The land cut up into allotments would fetch £3000, and by one of those coups de fortune by which I got Lyndhurst and Subiaco, I got this for £2500. I could at once sell it for £5000. Now this fine property, with St Benedict's I wish to settle upon the Benedictines. A lawyer of the name of MacCulloch is in possession of the house, and, by some oversight, notice to quit was not served upon him last October, so he has a claim to remain another year. This is very vexatious. He pretends to be very anxious to leave, but cannot find a house to suit him. The stables are a first-rate building, and will serve admirably, when altered, for schools. The Benedictines have now the care of St Benedict's, and of Mount Carmel, Newtown, where we have a noble church. They seem to like this arrangement, though Father John Dwyer, baby-like, appears to miss the 'pettying' of St Mary's. The vilest spirit of bigotry has been fostered ever since the

attack on the Prince. Parkes & Co. have used it for their own political purposes. Sydney seems in this respect much changed. The Protestant Association is spreading throughout the length and breadth of the land. One avowed object is to keep Catholics out of every place of profit or honour; and during the late elections, they have shown their power. Dear Gregory, I wish I could retire. I am not fit for my duties and responsibilities. Whom am I to ask for to relieve me? I think Dr Shiel of Adelaide one of the fittest, and he is one whom the Bishops of the Province could not object to. With my blessing to yourself.—I am ever affly.,
J. B. P., Sydneien.”¹

The above letter, while frank as to the anxieties besetting him, nevertheless conveys the impression, by its cheeriness of tone, that the Archbishop was, notwithstanding the ever present and growing desire to resign, in fairly good spirits; those that succeeded, however, are pitched in a very different key; they show that Dr Polding was suffering from severe depression, and that he was entirely unable to throw this off.

“Sydney, 25th March 1870.

“I have again perused, my dearest Gregory, your notes of 20th December and 24th January '70; I cannot tell you how comforted I am with the affection which breathes in every line; comforted, yet not altogether so, for I feel, more than ever, my great loss in being deprived of your aid and counsel. The world appears to me to grow rapidly more and more selfish. It may be that I attribute to others what, in reality, is a change in myself. The fact is, I am entirely unfit to grapple with the difficulties of my position. I live, so to speak, in a cold unsympathising atmosphere. I never committed a greater mistake than when I retrograded at Aden. Whatever might have been the consequence, I now feel that I ought to have gone on. Whatever difficulties I might have met with, they could not be so great as those I am in. The state of Subiaco is one that goes almost beyond me. Their school has dwindled down to 14, and I fear further diminution. Active agents are at work decoying our children to Bathurst and Maitland, and somehow Subiaco is not in favour, cannot stand in face of the loudly proclaimed and printed puffs of the other places. The fact is,

¹ *D.A.*, uncalendared.

there are too many convents for education. Instead of the ones at Melbourne and Subiaco we have now seven—some very large—as at Bathurst, and Albury. I hope this trial for Subiaco will be only temporary. Of course every penny I can spare will go to their support; but this must impoverish the mission, and prevent me from educating and bringing out priests. The missions, thank God, are pretty well supplied; but unfortunately, drink has got hold of some three or four—quite young—and these keep me in constant disquiet. A sad change has come over the country. If you wish to purchase, high prices; to sell, great depression. The farm at Subiaco is worth nothing: in a few years there may be a change; in the meanwhile it has been leased to Lenny Makinson, who is somewhat acquainted with farming pursuits. Father Sheridan has, I may say—certainly not intending—almost ruined that property and Lyndhurst. The latter under Father Norbert Quirk has recovered. He has paid off now £1000, left by his predecessor, Father Sheridan. I was never in such a plight as I am now. Ruin seems to stare me in the face. It is almost impossible to hold our own in the number of establishments to be provided for. Certainly the Holy See has done all for the best; but I cannot say that Religion is in a more flourishing state for the increase in the number of Bishops. There is now abroad a feeling of bitterness more intense than words can express, outside of the Church; and within, a spirit of nationality and party we should be better without. So, my dear Gregory, my old age has not fallen in pleasant places. I begin to long for a release from this life, though I contemplate the after judgment in fear—great fear; on the other hand my responsibilities are—”¹

The same despondent outlook on affairs characterises the next letter that passed between the Archbishop and his faithful ex-Vicar-General.

“20th April 1870.

“The mail did not bring me a letter from you, dear Gregory; indeed, I scarcely expected one. I heard, however, of you from Governor Weld of Perth, whose brother, he tells me, proposes to reside with you, in the absence of the family. He will relieve your loneliness, though I imagine it is rather welcome than otherwise, at least occasionally.

‘My last communication was gloomy enough; this will

¹ Sheet ends here; remainder is lost: *D. A.*, uncalendared.

not be brighter. A change has come over the Colony since the advent of the Bishops, such as I could not have contemplated; not that I connect the two, except that having an access of strength, our trials have been intensified in the all-wise ways of God. As I mentioned in my last, owing to the increase in the number of convent schools, and of course, of rivalry, Subiaco cannot hold her own. The property, owing to the depression of the times is comparatively valueless; the expenses of the orangery and garden eat up the profits. The school has fallen to ten; three or four are expected; still, these are not half sufficient to support the establishment; and I am sorry to say that the clergy of the Archdiocese do not seem to interest themselves as they ought. There is, indeed, a general apathy as regards general interests of Religion. The Catholic Association is just struggling for existence. Many schools supported by it hitherto I fear will be closed. In fine, dear Gregory, I have overlived my time. I am not equal to the exigencies of the mission, and I have none to take counsel with. My V.G. is so reserved, and unfortunately has a dislike for Subiaco. Father Corletti brings me all sorts of reports and statements which do not add to my peace of mind. I feel myself day by day more and more unfit for my position. I would willingly retire to La Trappe to be relieved from my responsibilities. Since O'Farrell's sad affair—indeed I may say since the arrival of the Bishops, a strong anti-Catholic current has set in, and now has attained a very formidable power. The Protestant political association had their picnic yesterday, and upwards of 6000 paid their money and took part in it. Cowper is now in office. I do not think he will remain long, and Parkes, and perhaps Martin will succeed, so you see we are in a not pleasant state. . . . I never did a more foolish thing than when I yielded to advice and returned to Sydney. I am convinced that my absence would have been of advantage in the present state of the Colony. However, it is too late now. I fear I shall live to see all I have endeavoured to establish prostrate. I am convinced there is some secret party against me. Pray for me, dear Gregory, that I may have grace to strengthen me, or that God will vouchsafe to deliver me from a burthen which becomes every day heavier. I am ever, dearest Gregory, affly., yours,

J. B. POLDING, Syd."¹

¹ *D. A.*, uncalendared.

Amongst the activities of the year 1870, Cardinal Moran chronicles¹ that on 9th of October, the Archbishop confirmed upwards of 300 children, and a few weeks later, when the news reached Sydney of the sacrilegious capture of Rome by the Italian troops on the previous 20th of September, he forwarded, on behalf of himself, the clergy and the laity, a letter of condolence to the Pope, accompanied with an offering of Peter's Pence, amounting to £476. "The Divorce Bill," he continues, "was at this time a matter of anxiety to the whole Catholic body. It was adopted in the Assembly, but was rejected in the Legislative Council by a majority of ten to four. Petitions from the Catholics with more than 10,000 signatures were presented against that loathsome measure."²

On the 23rd of January 1871, the Archbishop and Bishops of Australia jointly addressed a letter to the Pope to express their sympathy with him in the sorrows that beset him. On that very day Dr Polding proceeded to Melbourne to take a share in some religious celebrations. On 30th of April he presided at the dedication of a new church at Orange in the diocese of Bathurst: it cannot, therefore, be said that his activity was, considering his age, on the wane. We learn more, however, of the things that were interesting him, from his intimate correspondence with Dr Gregory.

"Sydney, 14th June 1871.

DEAR GREGORY,— . . . [I am unable to pay] the visit I have never failed to make to Subiaco during the Octave of Corpus Christi, and yet it closes to-morrow. Any want of attention to them grieves me the more by reason of their depressed circumstances. They cannot make head against the convents of Maitland, Bathurst, Albury, Goulburn. Maitland is the one now most in vogue, and though the accommodations at present are not good, yet the education, I am told, is very superior. In this I rejoice; but I do not, cannot approve of the kidnapping which takes away from Subiaco its proper means of support. Pupils intended for Subiaco, on their way, have been waylaid

¹ *History*, p. 486.

² p. 487.

and taken elsewhere. Old Mrs L . . . has never allowed her grudge against Subiaco to die away. It makes one sigh to see her in the front seats of St Patrick's, with her wig bridged over by one of these make-believe bonnets and juvenilised by a large artificial rose in front. C . . . , the son, has married a Miss T . . . , to his disgrace and that of the family in the Protestant Church, not in the Catholic, that is, having signified his intention of being married in the Protestant Church, he was not admitted into the Catholic. These mixed marriages are a dreadful evil: as a means of checking the prevalence, all our truly Catholic marriages are solemnised at *Mass*. It appears to me that this has produced a good effect: certainly the applications for dispensations are not so numerous.

"Our contract for St Mary's is drawing to a close. The walls are all round twenty-three feet high: the columns, very graceful, are capped same height. Unfortunately, through failure of payment of subscriptions, we have to make up more than £3000 to complete our side of the contract. The next will be a heavy one—£13,000—but it will carry the outer walls to their full height, complete arches of nave, so that the aisles may be roofed if desirable to do so. And this, who will see? . . .

"Lyndhurst is struggling on. The students still hold their own in the University. One again took the £50 Scholarship. St John's *in statu quo*—a disgrace to us. I write from my apartments in the new Presbytery. They are healthy and comfortable. Yet I think with regret of the old times. Would that you were with me. Old age has brought a great change over me.

Ever most affly.,
J. B. POLDING, Syd." ¹

"Sydney, 6th October 1871.

MY DEAR GREGORY,—A long time has elapsed since I had the pleasure I now enjoy in writing to you; a yet longer time since I had a greater enjoyment, *i.e.*, of receiving a letter from you, which never failed to be productive of good, by reason of the good sensible advice it contained. I valued it the more, for really I have not one about me who will do as much for me. No one seems to understand me as you did—my wants, the weak parts of my character or constitution, if you will, to the support of which, the *point d'appui*

¹ D. A., uncalendared.

ought to be brought to bear. Am I not becoming an egotist? So much, so many things in which you would be interested, and I passing all, to concentrate your ideas on my miserable self. Bah!

"And yet, after all, dear Gregory, I know there is no one object of greater interest to you. I never felt, even knew what was the meaning of that phrase by which, you may recollect, a writer of ancient times used to express the vast vacuity created by the absence of his friend, whom he phrased the *dimidium animae meae*. I do think I should have no difficulties if you were with me. I am sure you would attract the kind feelings of all my Suffragans. I would not despair of St John's—Rector and Fellows—and I think there are no difficulties we would not or could not tide over. I would have sanguine hopes of our Benedictine Institute, which I now fear will wither away. Oh! Gregory, I have none to work with me, and in consequence I do work with myself. I want a *medium*; I have *none*. Here is a noble mission; had I been aided from home. It would be the glory of the Benedictine—Anglo-Benedictine—Congregation. . . .

"I sent you, a mail or two back, the *Mail* with an elevation of the future St Mary's. We are now engaged in paying off the contractor, John Young—a first-rate, *honest* man. We are engaged in a collection throughout the Archdiocese; we have £3000 or more to pay, and nearly one half has been raised since *May*. Next contract is for £13,000, under which the aisles would be roofed, and thus a portion might be prepared for divine service. The portion already completed all admire. Why not take a run over in the absence of the family and comfort the heart of your poor desolate father, now hastening on to his 77th year. If you were with me, something might be done in the way of resuscitating the Benedictine soul and body. What can I do? I have not one who is *thorough*. Father Edmund Athy would be useful under a proper Superior, but you know he is always sugar! Thoughtless. You will be glad to know, as indeed you do, if you have perused the papers I have sent you, that I am on good terms with all the Bishops. Poor Dr Murray whom I visited last week is, I fear, *done* for, as regards missionary work. He has established a fine Dominican Convent at Maitland, which runs away with all our Sydney girls. It is flourishing: upwards of 30 pupils—more than one half from Sydney. Poor Subiaco with its 12 or 14. *Fiat Voluntas Dei*. I am happy to say that the spirit of Subiaco is excellent—cheerful. Father Woods, a

very spiritual man from Adelaide. is giving the children and, partially, the nuns a retreat. He predicts great things of Subiaco.

"I have just returned from Newcastle. We had a retreat and Confirmation. Three years only have elapsed since last retreat, and yet there were 130 or more confirmed. I go next week to Wollongong where I expect a similar number. We shall have also the Forty Hours' devotion, which takes amazingly with our people.

"Dear Gregory, I am very sick. We had a terrible passage from Newcastle; upwards of eight hours, and sea running mountains high. Pray for me. I hope still to obtain Prior Vaughan for my Coadjutor. Some difficulties have been removed. The dear old Congregation will have some difficulty in holding its own. . . . It would be well for it to make to itself friends. My dear old friend Father Wassell¹ has gone to his reward; now, soon, I must follow.

Yours affly,
J. B. POLDING."²

A few words may here be permitted as to the failure of the Benedictine foundation in Australia, to which the Archbishop so often and so sorrowfully alludes. Had he been more energetically supported by the English Congregation, without doubt a successful issue would have rewarded the effort. The Superiors in England were open to the charge of want of foresight, of a want of courage and trust in God's Providence; even of a want of that generosity to which Cardinal Weld had appealed many years previously; on the other hand, it must be remembered that the tax on their resources in subjects was so great as to be overwhelming. The Superiors had obligations towards many missions of which they could not divest themselves. England, too, had a special call on their services. In addition to these calls, there were three monasteries where the round of monastic

¹ Father Benedict Wassell, O.S.B., was a contemporary of the Archbishop's at Downside. He was professed at St Gregory's (then at Acton Burnell) in 1808, and after doing duty in various places, served the retired mission of Bonham, Wilts, from 1824 till 1870, when he retired to Downside, and there died on 1st of July 1871.

² *D. A.*, uncalendared.

duties had to be faithfully fulfilled, where the studies of the younger monks had to be conducted, and attached to which were schools for the laity which taxed to the utmost the energies of the communities responsible for them.

Lastly, by order of the Holy See, a new Monastery attached to the Pro-Cathedral of the Diocese of Newport and Menevia, at Belmont, near Hereford, made a further heavy drain on the *personnel* of the Congregation, in order to furnish the required number of Canons. It will be seen, therefore, that with all the good will in the world, which certainly was not lacking, subjects could not readily be detached for service in Sydney. It has already been pointed out that the frequent absences of Dr Gregory from St Mary's to attend Dr Polding on his missionary tours were detrimental to the discipline of the house: half-trained religious, who had never had experience of monastic life in an old-established house, living in the midst of the hurry and bustle of an active colonial town, easily lost the bloom of first fervour and recollection in the multiplicity of external avocations with which they were unfortunately, yet of necessity, burthened; and the loss of Dr Davis gave the last push to the tottering edifice of colonial monasticism. Under these adverse circumstances it could not thrive. Under happier auspices in the future, who knows whether it may not be revived, to recall the promise of the first bright beginnings, and to eclipse the failure that has regretfully to be recorded, by a more glorious future? It is a consummation devoutly to be wished.

An instance of the value of early training is afforded in the next letter which records the death of Father Joseph Bede Sumner, O.S.B., who had accompanied Dr Polding to Australia in 1835. Joseph (in religion, Bede) Sumner was born at Sambourne, in 1803, went to Downside in March 1830; was there professed on 25th June 1833, and ordained in Sydney in 1836, where the whole of his priestly life was spent.

"Sydney, 4th November 1871.

"Since I last wrote, dear Gregory, we have had to mourn over the departure from our midst of several who were dear

to us. Poor old Catherine of Subiaco died about a month ago. . . . Father Bede was with her at the time and gave her absolution just as life departed. He was much affected by her death. It seemed to take great hold upon him. He has been long ailing, and were it not for the extraordinary care with which the Sisters watched over him, he could not have survived so long. It was about a fortnight after poor Catherine's death that he was suddenly taken very ill . . . in the course of the evening it was deemed advisable to administer the last Sacraments. Dear Bede was perfectly calm and recollected. I was at Wollongong to give the Papal Benediction, Confirmation, and to carry on the Devotions of the Forty Hours. I was telegraphed for and came away forthwith, and reached Subiaco about six in the evening. I think he recognised me. He had often expressed a wish for my return. I remained with him and recited prayers, etc. Father Woods of Adelaide, and Father Young, who was Father Bede's confessor, were also with him. He fell into a comatose state about three in the morning, and Father Young gave him absolution, and thinks he was then conscious.

"Soon after 4 I was with him, and I judged that the agony was setting in. I gave him the last Benediction, having first recited the prayers of the agonising. I remained with him till nearly 8, at which hour I was to celebrate Mass. Fathers Woods and Young celebrated previously; so leaving Father Bede in their care I proceeded to the Chapel and celebrated Mass for him. Father Woods again recited the prayers. As I finished Mass and came down from the Altar, Father Woods came in. I at once surmised why: it was to inform me that dear Father Bede died about 15 minutes previously. [17th Oct.] He was amongst the *living* when I made a Memento for him as such, and expired before I came to the Memento for the departed, in the most gentle manner, a sigh, no more. Owing to the heat decomposition set in early, so we were obliged to have the funeral next day. He had often expressed a desire to be buried in the Cemetery of Subiaco, and he is buried there; indeed, the Community would have been inconsolable had the remains been taken to the Mortuary Chapel at Parramatta, as was proposed. As it was, the funeral was very solemn and affecting. Thirty-five priests were there. These with the Community formed two lines, one on each side of the walk, and the body was carried along the centre. Some few of the laity were present; of course numbers who would have attended elsewhere were afraid of intruding. Also the papers mentioned

the death in the most respectful manner as of one held in great esteem by all denominations. All the Bishops have written to me very feeling letters of condolence. For many months dear Bede has been preparing himself for this great change. He celebrated Mass the very day he was taken ill. . . . Poor dear Bede, if he had his faults, he also had his excellencies. Never did he speak ill of others; and a more laborious missionary in the days of his strength we never had amongst us; and his habits of regularity about his Office and other duties he kept up to the last. . . . And now I am alone! How soon I may be summoned to follow, who indeed in ordinary course ought to have gone before, I know not; but I would wish to retire from my present responsibilities *antequam vadam*. Would that Providence would send me a good Coadjutor. Here there is not one of whom I could think in that capacity. Those faults of character from which you have suffered heretofore I fear are on the increase, and under one more and more unfit for the position I hold. Could I have Prior Vaughan I would be happy, for I think he is the very man to rule and to command respect. I have thought of Father Sweeney of Bath. Archbishop Manning recommended to me very strongly Archbishop Eyre, at that time priest at Newcastle, and from all that I have heard of him, he would have suited admirably. But of course he is now fixed at Glasgow. I have reason to believe that opposition to Prior Vaughan's acceptance would not be strongly made. . . . I have heard on good authority that the Propaganda has instructed Archbishop Manning to look out for me a suitable Coadjutor. I have not received any notification on the subject. For my own part, whatever may have been my feelings heretofore, I have no preference—regular or secular. No matter; provided he may be the fit man. *Mitte, Domine quem tu elegisti*, is my hourly prayer. . . .

"I wish dear Gregory, I had you with me. I cannot get on as I would wish with my present V.G. Cold and distant with me, he carries his consistency, as it is termed, too far. He has no idea of that undulating line so much required in government. Angularity will not do. . . . Dear Gregory, I wish you were with me. Corletti, whom you remember, is very good, very attentive, but he is not *you* . . . all complain you never write.

I am ever most affly.,
J. B. POLDING, Syd."¹

¹ *D.A.*, uncalendared.

On the 2nd of February 1872, Archbishop Polding dedicated the Cathedral of Armidale under the invocation of Our Lady and St Joseph, assisted by the Bishops of Armidale and Bathurst. Cardinal Moran¹ recalls the difficulties of travel, even at that comparatively recent period. The Archbishop and the Bishop of Bathurst, accompanied by Dean Lynch and Rev. Dr Corletti travelled together from Sydney, and were met with a carriage and four horses at Wingen on 29th of January. That night they stopped at Murrurundi, the following evening at Tamworth where they were met by the Bishop of Armidale and others, and reached Armidale the third day. A large concourse of people came in buggies and on horseback twenty miles out from Armidale to escort them to the town. On the 3rd of February, Dr Polding set out on his return to Sydney.

The main interest now centred in the question of an appointment of some one suitable as Coadjutor to the aged Archbishop. Letters not now known to exist must have passed during 1872 between Dr Polding and Abbot Gregory urging the latter to make representations to Propaganda and influential persons in Rome to interest themselves in securing this much needed and much desired aid. The following undated and incomplete draft of a letter to Cardinal Pitra, O.S.B., though in Dr Gregory's handwriting, is evidently the work of Bishop Ullathorne, as he says that thirty-five years previously he was "one of three priests" in Australia ; and must belong to this period.

"EMINENCE;—If your Eminence were not a son of St Benedict, I should hardly presume to address you. Knowing, however, by common report that it is your glory to acknowledge yourself a disciple of the great Patriarch, having at heart the interests of the Order, not only in your own Catholic country of France, but wherever his children are to be found, I without hesitation lay before your Eminence the wants of your distant Brethren in Australia, and ask the assistance of your powerful aid.

¹ *History*, p. 489.

"The mission of Australia was founded by a son of St Benedict, Archbishop Polding. Under his spiritual direction and apostolic zeal, religion has increased a thousand fold where thirty-five years ago there were only three priests, one of whom was the present writer. There are now nine Bishops and a corresponding host of priests. Having seen this immense Continent divided into nine Bishoprics and provided for them suitable Pastors, the Archbishop, worn out by labours and an accumulation of years, asks the Holy Father for an Assistant; and has fixed his choice on Dom Bede Vaughan; but unfortunately Bishop Brown of Wales has asked for him too, and the President of the English Benedictines is loth that he should leave England. Archbishop Manning, also, is opposed to his leaving England, and setting aside the general grumbings among laity and clergy that there should be four of one family in the Hierarchy of England at one time, is anxious that he should be given to Wales.

"With all this, of course, I have nothing to do. What I wish to maintain is that our holy Institute is *pro urbe et orbe* and that those working at a distance under its banner should be sustained and not thwarted in their endeavours—"¹

The affair of the Sydney Coadjutorship at last showed signs of moving, and the following letter from Archbishop Polding to Dr Gregory shows how matters stood, so far as he knew, almost on the eve of his long-drawn-out petition being at last granted.

"Sydney, 7th October [1872].

MY DEAR GREGORY,—You have improved wonderfully in the art of scolding. I do not deny there was some cause for a small exercise of it. I have been very remiss and allowed mail after mail to pass, my good resolution not fulfilled. Well, I must try to amend my ways; and I do think something of the kind may be done on your side of the water. At all events, such is the opinion of Subiaco.

"My dear Gregory, you cannot have an idea of the difficulty of my present position. For the last six months or more I have had a very painful affection The doctors tell me it will prolong my life, if that is to be deemed an advantage.

¹ *D. A.*, uncalendared.

“ The Propaganda, have, I know, written to Dr Manning to be on the look-out for a Coadjutor. I have not had any communication from him on the subject. But doubtlessly I shall be communicated with. On the whole, I consider the Prior of Belmont [Dom Bede Vaughan] one fitted, and certainly the most acceptable to me. Mgr. Capel has been spoken of. To me he is a perfect stranger, except by hearsay. My continued prayer is *Mitte, Domine quem tu ipse elegisti*. Whom does Dr Brown propose for his Coadjutor and successor? The government of the Church becomes daily more difficult—not perhaps in itself, but I feel myself more unfit to cope with the difficulties of my position, and I do stand in need of a good, firm, enlightened aid, endowed with administrative power, a good careful economist. I am now, dear Gregory, approaching my 80th year, and I have not those about me who can lift up and support my arms whilst the battle is going on. Here, as I suppose in England, infidelity is fast spreading, and I fear the education of All Hallows is not the best adapted to cope with it. For want of proper Superiors we have done little. The Benedictines are at a low ebb. No subjects, scarcely, present themselves; at the which I am not surprised. Lyndhurst, as a school, is thriving and prospering in a certain sense. The students distinguish themselves at the University. Poor Father John Dwyer is sadly affected by heart disease. It was my intention to have only Benedictines at the Church dedicated to our Holy Father, but I have not one to take the place of Father John. If Prior Vaughan, with you, could be with me, I would not despair of resuscitating the community. The fact is, I fear, there exists little love for their state amongst the elders, or desire to continue. It is sad for me to say so. Subiaco is very low in pupils, but has an excellent spirit. St Vincent's is increasing in numbers, fast; four were professed the other day; several are there, educated at Subiaco. Now, my dear Gregory, with my blessing, believe me, affly. yours,

J. B. POLDING, Syd.”¹

The passage in Cardinal Moran's *History*² which describes the last stages in securing Dom Bede Vaughan as Coadjutor must be given in full, and the liberty will be taken to make a few comments on it.

¹ *D. A.*, uncalendared.

² p. 491.

"The Archbishop made repeated application to the Holy See," he wrote, "for an Auxiliary Bishop or Coadjutor, who would aid him in the discharge of the ever increasing episcopal duties, and be a pillar of strength to him in his declining years. The Very Rev. Dr Sheehy, O.S.B., who for several years had borne the burden of the administration as Vicar-General, received the Briefs of his appointment as Titular Bishop of Bethsaida and Coadjutor of the Archbishop as far back as 1866, but declined the proffered dignity, and notwithstanding the repeated appeals of the Archbishop, persevered in his resolution. What was strange in the matter of this appointment, though the Holy See acquiesced in Dr Sheehy's renunciation of the episcopal dignity, his name continued for years to be inserted in the official *Diario* of Rome as Bishop of Bethsaida and Coadjutor of the Archbishop of Sydney. This most worthy Benedictine has never ceased to attend to the pastoral duties in the Diocese of Sydney, and is at present,¹ as he has been for many years, Archpriest of the Diocese and Vicar-General." At least twenty letters were written by Dr Polding urging the Holy See to persist in the appointment of this excellent Irish priest as one in whom he had the fullest confidence. It is not easy to reconcile the course thus pursued by the Archbishop with an appeal for a Coadjutor which he forwarded to Rome in 1871. 'I avail of this opportunity,' he then writes; 'humbly to petition your Holiness for a Coadjutor of whose assistance I feel the want, advanced as I am in years, and unequal by reason of ill-health to the vast duties of the Archdiocese. However, with all humility and confidence, I pray your Holiness to grant that the said Coadjutor be an Englishman, not that I desire national favours or sentiments, for an Archbishop of my age should never heed such a matter as nationality, but because in an Archiepiscopal See like this, which is the great centre for the southern hemisphere under the British dominions, and where there are such bitter animosities between the Irish and the Orange Societies, a man superior to all party spirit, and exalted by mental accomplishments and social virtues above the ordinary level, would be more acceptable, and, should difficulties arise, more conciliatory.'"

The reader is possibly in a better position to understand

¹ *i.e.*, 1893.

² This venerable priest died only as lately as 14th September 1910, having attained a patriarchal age.

the apparent change of attitude shown by Archbishop Polding, than was Cardinal Moran when he made the above reflections on not being able to fathom the causes bringing it about; but the many letters stating why Father Sheehy never became Coadjutor furnish the explanation. Father Sheehy, like Fathers Hanly and Hayes, had no mind to assume the burthen of the Episcopacy when there appeared to be avowed antagonism towards them. Nor were the monstrous unfounded charges insinuated against him in Rome ever disproved: that is to say, the priest charged could not prove a negative: the authors of the charges were never called upon to substantiate their allegations. Father Sheehy took the only course open to an honest self-respecting man, and Archbishop Polding knew it, and, however reluctantly, finally acquiesced in his decision. This being the case, he then began to look elsewhere for a substitute. We know his sentiments as to the recrudescence of bigotry fanned into a flame by the introduction into Australia of so many Irish Bishops. Naturally, he had no personal objection to them; but he saw the wisdom of a policy that should disarm this bigotry, and that policy was to let the choice of his Coadjutor now fall on an Englishman. Exception also may be taken to Cardinal Moran's description of Father Sheehy as an "excellent *Irish* priest"; most certainly he was of Irish birth; but it will be in the recollection of the reader that objection had been made in Rome to his appointment as Vicar-General precisely because he was *not* Irish, that is, it may be presumed, he was regarded as an immigrant from Ireland at so young an age as to be counted colonial born, and as such was the first to don the religious habit, to Dr Polding's great delight. These are things that cannot be had both ways.

After all these long anxious negotiations, these heart-breaking delays and uncertainties, the Archbishop's petition was at last acceded to, and Dom Bede Vaughan was appointed Archbishop of Nazianzus and Coadjutor to the Archbishop of Sydney, early in 1873. Further notice of this Prelate will be reserved for the chapter dealing with his

labours in Sydney. The news of this appointment and of his consecration on 19th of March, was known in Sydney by June, when the following letter was written to Abbot Gregory:—

“Sydney, 14th June 1873.

MY DEAR LORD,—There are certainly queer people in the old world as well as in this new world of Australia. Two mails have come and gone since we heard of Dr Vaughan's election, and those two mails have brought his Grace no word from Dr Vaughan or from you. What is the matter? It alarms us, who have not daily such terribly important matters to receive and digest as you have. And why were you not present at Dr Vaughan's consecration, you who were so much interested in it, and whose advice must have had so much weight at Rome? Have you really in England little storms in tea-pots as we have here? We have had a small fuss in the *Freeman's Journal*. Some correspondent suggested that the new Archbishop was positively a young man, and a clever man, and, what was worse, a Benedictine. Thereon, uprose two champions, one solid and sagacious, another enthusiastic and youthful, boasting of intimacy with Prior Vaughan. The result of the newspaper affair was, as usual, mischievous, and a cause of great regret to the Archbishop. It will be, so far as I can judge, the old story when Dr Vaughan comes. There will be an unacknowledged under-current against him from the Episcopal thrones; and that current will tell strongly on the simply national, the Hibernian feeling. On the other hand, he will come with the prestige of good birth, and its attendant social position; with the proof of literary talent, all which things will give him weight with good society here avowedly, and *un-*avowedly, with Catholics. No doubt he will have troubles; if you come with him, they will be either greatly increased or greatly diminished. I cannot divine which, because it is impossible to calculate on the action of the priests.

“But it is a great thing nowadays that two out of three in the Catholic population are natives of the soil, so that it will be soon as it is in America; there will be much Hibernian complaining and boasting, but little real sympathy with it, even amongst Australians of Irish descent.

“Just now we have Butler, whom you know, Cabinet Minister and Attorney General. Moreover, Sir Alfred Stephen the Chief Justice, has resigned for the 5th November next, so that it will be in Butler's reach, if he choose to

insist, to become Chief Justice. Whether he will so insist is doubtful. He is, everybody says, a good lawyer, but not everybody thinks him fit for the first dignity on the Bench.

“His Grace is very well in health, but somewhat bothered by details of government that ought never to reach him. That will be over when Dr Vaughan comes, or when Dr Vaughan and yourself come. How will it be? There is a sort of official English Government announcement of the election. Please receive love from all of us at home, and pray for me a poor old man in danger of blindness.— Affectionately your obedient servant, my dear Lord,

THOS. MAKINSON.”¹

¹ *D.A.*, uncalendared. “Thomas Cooper Makinson, a remarkable man, as far as the Roman Catholic body is concerned, passed away last week, at the age of 85 almost unnoticed. Mr Makinson was a B.A. of Cambridge University, and he came to Sydney as a Church of England clergyman as far back as 1837. His High Church leanings sent him over to Rome, and in 1855 he became Archbishop Polding’s private secretary, a position he held till the venerable Prelate died, in 1877. He was a man of culture, and it is an open secret that the Pastoral Letters, for which Archbishop Polding was celebrated, were the products of the brain and the pen of the ex-Anglican minister. Mr Makinson enjoyed the fullest confidence of Archbishop Vaughan, who allowed him a liberal pension, and Cardinal Moran always looked to him with the greatest respect. The loss of his sight some ten years ago compelled the old gentleman to confine himself almost exclusively to his house at Hillside, in the Hunter’s-hill district; but for 32 years, and up to within four or five weeks of his death, he was a regular attendant at the Villa Maria Church of the Marist Fathers. There was a touch of pathos in the circumstance that the clergyman who read the burial service in the Ryde Cemetery was no other than Archpriest Sheehy, O.S.B., who was Archbishop Polding’s right-hand man, and up to the time Dr Vaughan took the reins of archiepiscopal authority, the Vicar-General of the Diocese of Sydney. The late Mr Makinson and Dr Sheehy for years shared the same little office at St Mary’s, and the warm friendship of nearly 40 years was never disturbed.” *Sydney Daily Telegraph*, Saturday, 18th November 1893; cf. *Downside Review.*, vol. xiii, p. 123.

A newspaper paragraph, as recent as 1906, recalls the extreme old age attained by Dr Sheehy:—“The doyen of Australian-ordained priests, Archpriest Sheehy, of the diocese of Sydney, has retired after a pastorate of fifty-four years. He is the

abundance of wealth, a love of dissipation has increased; charity waxeth cold, though as regards St Mary's a good spirit prevails. We have been collecting these last six weeks at the average rate of £100 per week. We are about to enter upon another contract which will carry up the walls outside their full height, those of the nave parallel, 40 feet—work for four years at £3000 per year; each party can retire at three months' notice. Poor Subiaco is creeping on quietly—just above water; some new pupils are about to go. Mother B., the Mistress of the School, is deemed by Rev. Mother the principal cause of non-success. . . . My dear Gregory, I have your happiness very much at heart. The copy of correspondence between you and Dr Vaughan has not reached me. I send you two Pastorals. Our Orphan School, though greatly praised by Commission, is not out of danger. Ever affly.,

J. B. POLDING, Syd.¹

Notice of Dr Vaughan's arrival in Sydney, which took place on 16th of December 1873, and the reception accorded him, will be found in another place; great was the joy of the aged Archbishop, who soon transferred all the active administrative work of the Diocese to him, and informed the clergy of the fact in the following circular:—

“St Mary's Cathedral, 13th January 1874.

REVEREND DEAR SIR,—Our Holy Father, Pius the Ninth, has been pleased to select for our Coadjutor, with right of future succession, one full of talent, zeal, and energy, the Most Rev. Roger Bede Vaughan, O.S.B., Archbishop of Nazianzus. Ever thanking Almighty God for this happy choice, and wishing to be relieved from care and anxiety at our advanced age, we hereby notify to you that we have appointed him our sole Vicar-General and Administrator of the temporalities of the Archdiocese, with full powers.

“We trust that you will manifest towards him that heartiness of filial respect, obedience, and co-operation in advancing the great cause of the Church which you have always exhibited to ourselves.

“We request that all future communications concerning official ecclesiastical matters be referred to him, and that

¹ D. A., uncalendared.

your correspondence be addressed to the Vicar-General's office, St Mary's, Sydney.

JOHN BEDE, *Archbishop of Sydney*"¹

The crosier of authority was resigned into more active hands ; henceforth the valiant soldier could rest on the laurels won on many a hard fought battlefield ; now could the aged Simeon sing his 'Nunc Dimittis' ; but till the end came, during the twilight of life, the activity of the past did not desert the zealous old man ; he was still to be seen presiding at functions. He even went once more to Van Diemen's Land in January, 1875. The presence of his active Coadjutor saved him from the more exacting duties incumbent on his position, but he was ever at the call of his clergy, who, as Cardinal Moran happily phrases it, "never failed to extend to him the tributes of their veneration and love, and rejoiced to receive the lessons of his life-long experience and accumulated wisdom."

After so long holding the helm, his forced inactivity to some extent preyed upon him. One of Dr Gregory's Sydney correspondents, writing on 31st October 1874, referring to this, amongst other matters, says:—"The Archbishop has pretty good health on the whole. Perhaps he feels a little more than he expected the being left out of the active business of the Archdiocese" ; of his Coadjutor he says:—"Dr Vaughan is very popular as a preacher, and his popularity tells well on the amount of collections. He is instituting a much closer economy, and indeed it was necessary: there was a great deal of debt from one cause or other, and of course there will be [? no] more Government stipend after the present Archbishop. He [Dr Vaughan] has taken on himself also the Rectorship of St John's College, so that he has plenty of work on hand. The clergy find him very decided and outspoken, but on the whole, I think they like him."²

This same letter contains another passage which may be quoted in connection with an unfounded scandal referred to by Cardinal Moran. Dr Gregory's correspondent writes:—

"The Armidale mitre has given a terrible scandal: I fancy

¹ *D. A.*, uncalendared.

² *D. A.*, uncalendared.

he will have to leave the country. It is only too well known here, but please don't speak of it at home unless you hear of it from some other quarter than me."

Cardinal Moran writes thus :¹—

"The Episcopate of Dr O'Mahony was embittered by grave accusations which were so persistently repeated and so plausibly urged in the public press and in private circulars that the Holy See felt constrained to take cognisance of the matter and summoned him to Rome. When he learned during his stay in Rome that one of the clergy in whom he had placed unbounded confidence, and to whom he had entrusted the whole care of defending him from those false accusations, was himself the secret promoter of the attacks against him, he resigned the See in the hands of Cardinal Franchi, Prefect of Propaganda, in 1878, and was soon after appointed Auxiliary Bishop of . . . Toronto, in Canada. . . . The unhappy priest, his accuser, enjoyed for some time the favour of Archbishop Vaughan, but he at length laid aside the mask of hypocrisy, turned to secular pursuits, and died most miserably."

This sordid episode has no direct connection with Dr Polding, and might well have been omitted, for it is not edifying; but it has been introduced because of its bearing on *three* separate persecutions recorded in this work; that of Dr Morris, Visitor Apostolic of the Mauritius, the first Episcopal superintendent of New Holland, that of Dr Gregory, and that of Father Sheehy.

In each of those cases, had the accuser or accusers been made to stand out in the open, the charges formulated would have fallen to the ground for want of necessary proof, the proof being non-existent; but because the accused was called upon to prove his innocence, iniquity prevailed. It is an object lesson in the methods of administering justice which should not be forgotten. It was fortunate for Dr O'Mahony that he was able so far to convince the authorities of Propaganda of his innocence, as that he should find employment in Canada: more fortunate than Dr Morris, Dr Gregory, and Father Sheehy who had to live down the

¹ *History*, p. 400.

wounds of calumny by the innate goodness of their lives which belied the charges preferred against them, but from which they were never judicially cleared, unless the permission accorded to Dr Gregory to return to Sydney may be accounted as an official declaration of innocence.

A very pleasing and touching incident may be here recorded. On the 12th of March 1874, Dr Ullathorne celebrated the golden jubilee of his monastic profession. It was certainly an unique circumstance that he was joined in this celebration by three other Fathers who took their vows with him, and still more singular that their novice master should be alive. He was Dr Polding. The four Jubilarians addressed to him a "Memorial of Gratitude"—a beautiful address which deserves to be here reproduced in its entirety. Dr Ullathorne sent a copy of this address to Mrs Merewether, a daughter of Mr Plunkett, formerly Attorney General of New South Wales, accompanied by a letter from which the following extract cannot but be of interest.

"Birmingham, 5th May 1874.

DEAR MRS MEREWETHER,—I was glad to have your kind letter with news of you, and with your kind sympathy on my religious jubilee. I send you herewith a printed copy of the letter addressed by the Jubilarians to their old novice-master, Archbishop Polding, which I think will interest you. The Archbishop is sure to have a cry over it, and over the memory of those happy old times. It is a curious fact that of forty Bishops and priests belonging to Downside, ten are Jubilarians. The set before us are all broken down and superannuated. They were five years only before us. . . .

"Archbishop Vaughan seems to have made a very fair start in New South Wales, and the two Archbishops seem thoroughly to understand each other, so that Dr Polding has given the administration to his Coadjutor. Private letters from Parramatta to Princethorpe speak with full satisfaction on the support that Archbishop Vaughan is to Dr Polding.

"Melbourne is made a second Archbishopric, and two new Sees have been there created.

"Bishop Redwood, ordained for New Zealand, is a polished and learned man. His father held a good position and made

a good deal of money there. . . . I remain, dear Mrs Merewether, always most truly yours in our Lord,

W. B. ULLATHORNE."¹

A MEMORIAL OF GRATITUDE FROM FOUR BENEDICTINE
JUBILARIANS

*To His Grace The Most Rev. John Bede Polding, O.S.B.,
Archbishop of Sydney*

"DEAR LORD ARCHBISHOP,—To the father who trained us in the Rule of St Benedict, come four of his old disciples in this Memorial of their gratitude. United once more before God's altar on this Festival of St Gregory, we commemorate our fiftieth year in the religious habit, and celebrate our jubilee. And one thing alone have we wanted to complete the content of this day. Besides the vivid image of our old Master that is imprinted on our mind, and the affectionate remembrance of his spirit as it dwells in our consciousness, we could have wished that in person he might have presided over our spiritual festival, and that we might again have heard the accents of that voice, which first awakened in us the knowledge and love of the religious life.

"It is, perhaps, rare for four religious men who were professed at one time and place, to meet together for the celebration of their jubilee, and that whilst still engaged in missionary work. More rare must it be, that after a course of fifty years they should be able to greet their Novice-Master in the vigorous exercise of a great authority. Perhaps it is unprecedented, that they should have to seek him in the government of a vast Province of the Church that he himself has founded, and that removed from the scene of his earlier labours by the whole diameter of the globe.

"However that may be, our minds are busy on this auspicious day in reviving long past memories in which your Grace is the principal figure; memories that unite the beginning with the end of our religious life; memories that bespeak the influence of your Grace's spirit upon ours.

"We were among those that first entered the new College of St Gregory's, when it replaced the old mansion, a College that has since given place to one yet newer and more spacious; and, whilst students there, you were our vigilant

¹ Letter kindly put at my disposal by the daughter of the recipient.

Prefect and well trusted spiritual guide. Thanks to your paternal supervision, those were the happy days of our expanding youth. And well do we recall that period of transition, beginning with the year 1824, when, as postulants, though still students in the College, we were summoned early each morning to Matins and meditation. Nor can we forget the awe not unmixed with sweetness with which the Choral Office, then new to us, inspired our opening minds.

"Vividly do we remember that Sunday in March, it was after Vespers, when our Prefect, leaving the college with us to become our Novice-Master in the monastery, conducted us first of all to the sacristy, and there touched our hearts with his first discourse on the regular life we were entering upon. Amongst other things, he told us that the novice should be as docile and ductile in the hands of the master as wax in the plastic hands of the artist. That all depended upon the susceptible and responsive qualities of the soul, ready in its obedience to be remodelled by the mind of the master into those habits of holiness that St Benedict had drawn in his Rule from the Gospels. Pride, we were taught, is the one resisting element that lurks in our human nature, and that incapacitates us for receiving purer light and greater grace from God. Pride was, therefore, the one adverse element to be extracted out of us, and that by our own untiring effort, in course of time, and with our Master's help; ever remembering that God is the strong helper of good will. Such was the key-note struck on the day we entered the noviciate.

"There was one brother more, who made us five, Brother Gregory Philipson, a brother of great promise. But God took him early from us, and left us but the memory of his virtues, and that sense of his purely spiritual existence with God, that long after lifted our minds with a special attraction to the world above. His mortal remains repose, as we need scarcely remind your Grace, beneath the shadow of the old Benedictine tower of Little Malvern, and are there mingled with the ashes of the monks of older times.

"It would be long to tell of the vigorous vitality of that noviciate, and of the work it accomplished in your disciples. Nor does it befit us to do more than glance at that work, even though it was more yours than ours; still we hope that a few general recollections will re-awaken others more specific to your mind, that will not be ungrateful. Led into the narrower path by an affectionate heart, yet rudely tried on right occasions, we practically learnt to comprehend

how silence strengthens the understanding, and how obedience invigorates the will. For a stronger will brought ours into action, until we learnt to respond to each call of duty with promptitude, and to abide in peace when duty gave no sign. Happy, thrice happy were those simple times, when all around was edification; when cares and anxieties were strangers to us; when our very failures were our instructors; when the probations and prunings that we underwent left no wound or sore, so confident were we of their aim and intention. They brought the peccant humours of the old nature to the surface, and, in revealing them to their possessor, caused them to pass away, making the heart lighter and the intuitions of the mind more simple and sincere.

“Into the daily study of the Holy Rule you put light, after which we committed it to memory. The daily morning Chapter was the application of its keener discipline, and the school of self-knowledge and correction. In the instructions on the art of meditating divine things, we first learnt the right use of the mental faculties and the internal senses. And, hardest task of all, however beneficial, was the injunction sometimes given to write out the meditation made with all its incidents, a task easier to do, nevertheless, than to present for inspection when it was done. And that daily study of the Psalms of David, those wonderful interpretations of the human heart under all its conditions, that lit up the Divine Office of the Church to our intelligence. And those ascetical principles imbibed under your direction from the great rudimental masters. And to these we may add the recollection, how happily study alternated with prayer and the Choral Office, study giving light to prayer and prayer giving life to study, so that nothing was long, or dry, or strained, or tedious, but everywhere prevailed what the Rule calls the *fervor novitiorum*. And the hours of relaxation were happily interchanged with manual labour, after the old Benedictine spirit, at one time in the grounds, at another in the fields, contributing as much to practical sense as to health of mind and body.

“We recall likewise to memory those never to be forgotten conferences in evening hours of recreation, where you were the speaker, we the listeners and questioners. Sometimes they expanded our knowledge; sometimes they raised our sense to higher things; often they sprang out of some anecdote or some incident of the day: always they refreshed us. Not unfrequently were those conversations directed to

inspire us with the missionary spirit and the love of souls, and to instruct us in the self-denial and self-sacrifice that the serving of souls demands. It was in those conferences that the thirst of your own heart became known to us—that thirst to see the then neglected missions of Wales and of Australia worked by self-denying men in an apostolic spirit.

"You pointed them out to us in those days, as spiritually the most desolate fields in the whole of the British Dominions, and as loudly calling for religious missionaries. You pictured such missionaries to us as trudging from place to place like St Paul, and carrying in a pack on the back whatever was needful for the Sacrifice and the Sacraments. In recalling those times and their aspirations, it is not a little striking to see what has actually come to pass. Of our two chief religious teachers at St Gregory's, one was called forth by the Head of the Church to found and form the Church in Wales, whilst the other was called to found and construct the Church in the vast regions of Australia. It was our privilege that the latent fire of that missionary zeal was first brought forth for our instruction, whilst now the whole Church throughout the world beholds the fruits of it.

"What a day was that of our profession! Conducted through the preparatory exercises under your direction, amidst the assembled community we heard one of those devout expositions of the vows from our revered Prior, the long since departed Dr Barber, which were rarely given but greatly prized; and then, with hearts enkindled, we bound ourselves irrevocably to the service of God in the holy Order of St Benedict. And after this solemn act came the three days of absolute silence prescribed in the Rule, during which the light received in profession is graved by process of meditation in mental forms upon the soul.

"Nor did our relations with our spiritual father come to an end with our noviciate. As the Master of our juniorate you continued our spiritual formation, conducting us at the same time through the elements of mathematical and physical science. After this course was concluded, you taught us the arts of speaking and thinking; and after an ample course of Rhetoric and Logic, introduced us to that more profound and difficult science of metaphysical thought and speculation. Of that abstruse science, the one who holds the pen in this address may venture to say, that having pursued it in most directions, more or less, from that time to this, he does not think that in the course of a single year he could have received a better preparation. Of all the mental discipline

received from our Master up to our entering the school of theology, that of habitually fortifying the memory was one of the most solid. And perhaps the most valuable training he gave us, as bearing on our future ecclesiastical duties, was the long continued study of St Paul's Epistles, and the diligent committing them to memory. And to this we may add the similar treatment of our Blessed Lord's discourses.

"Yet after all else is said, the best of our teaching was the spiritual unction that flowed in happy moments from your heart to ours. And that inculcation, if not in the words in the sense of St Francis, that we should cherish the divine operation within us: and, again, if not in the words yet in the sense of St Augustine, that the True Master is within the soul, and there holds the chair of His teaching. But then how accurately did the outward Master interpret to us the light of the inward Master, until in some degree we learnt to comprehend that inward language ourselves.

"In reviving these memories of the long past time, we add new gratitude to the old. And how many incidents intertwine themselves with these memories that are not written here! First do we renew our gratitude to our Supreme Father in Heaven, for all His bounty and protection to us, His unworthy children. Next we give our poor thanks to your Grace, God's chosen instrument for so many of our blessings. Could we meet at His altar to sacrifice on this solemn occasion, and not remember that father in our supplications, who taught us how to think, how to pray, and what to desire? Could we separate again to our allotted duties, and not believe that this Memorial of Gratitude would be acceptable to him?

"That the good God who has guided your Grace for so many years, and through so many difficulties, may guide you for years yet to come, until you see your great work consolidated, and may bring you late with ripened fruit to the Divine Reward, is the earnest and affectionate prayer of your former novices and present jubilarians.

WILLIAM BERNARD ULLATHORNE, O.S.B.,
Bishop of Birmingham.

RICHARD FRANCIS DAVIS, O.S.B.

JAMES NICHOLAS KENDAL, O.S.B.

JOHN AUSTIN DOWDING, O.S.B.

Coughton, on the Feast of St Gregory, 1874."

For some years after the appointed span of man's life, Archbishop Polding bore upon his shoulders the care of the

Church of Australia. It was not until he was nearly eighty years of age that he was vouchsafed the comfort and the help of a Coadjutor; and even then, the splendid physical gifts with which he had been endowed permitted him to the very last to take his share in the duties of his position. Not very long before his death his clear sonorous voice was heard in his Cathedral. At St Mary's he was often to be seen devoutly bowing down at the solemn parts of the Mass, or rapt in prayer before the altar. Were any of his priests sick, or any old friend in distress, was there any work of charity or mercy he could perform, and again would his beloved form be seen in the streets of Sydney.

A convert of Dr Gregory's at Broxwood, writes from Sydney, whither he had emigrated, under date of 4th of April 1875 :—

"His Grace, Archbishop Polding is breaking fast of late. I am afraid he will not see the new St Mary's finished, as he desires. He says if he sees the new St Mary's finished, so that he can sing the first High Mass in it, he will then say, 'Now Thou canst dismiss this Thy servant, O Lord, in peace.'"¹

The same writer refers to the old Archbishop's assiduous attendance on an old servant when on his deathbed.

Death came at last in a fitting manner to so grand and unselfish a life. Just a week before he died, the first serious signs of illness to prove fatal showed themselves. His only thought during this short time was to use this period of preparation as well as he could, in order that when the summons came it might find him ready. Dr Vaughan and others of the senior clergy attended on him with the utmost solicitude.

"He felt that his end could not be long delayed, and he therefore summoned to his bedside his whole household, including the servants, and humbly asked of each one pardon for any offence he may have given. The last Sacraments were received with saintly fervour and humility,

¹ *D. A.*, uncalendared.

and then his thoughts turned to Rome, and he asked pardon of the Father of Christendom for his errors and imperfections in the performance of the duties of his charge, and he ended by imploring the Pope to send him a last blessing. The longed-for blessing was pronounced by the Holy Father two hours before the Archbishop expired. Though the telegram was not received at Sydney till after his death, the blessing travelling more quickly than the lightning which bore it, soothed his last moments. His soul passed away at seven o'clock of the morning of Friday, 16th March 1877."¹

The great Archbishop died at the Sacred Heart Presbytery. On the next evening, Saturday, 17th March, his remains were removed to the temporary Cathedral, there to lie in state, and during the whole of Sunday thousands thronged the edifice to take a last look at the features so endeared to them during long years of labour on their behalf. His suffragan Bishops hastened to Sydney to attend the funeral ceremonies. It is said that not less than 100,000 persons took part in the funeral procession, the largest and most imposing ever hitherto seen in Australia. Cardinal Moran² says:—

"The leading Protestant citizens were also present, and whilst the vault closed over his remains in the Catholic cemetery of Petersham, they openly avowed the deep affection and veneration in which they held the first Archbishop of Australia. How changed was the scene since he landed in Australia in September, 1835. There were then six priests on the Australian continent. There were now in New South Wales alone five Dioceses and 135 priests. Convents, Monasteries, and religious Institutions had grown up, and in the Diocese of Sydney there were now 130 devoted nuns spending their lives in the service of God. Many churches were erected, many schools were built. Lyndhurst College, St Mary's Seminary, Subiaco Monastery, the Orphan School at Parramatta, the Good Samaritan Institution, St Vincent's Hospital, were abiding monuments of his pastoral zeal. To the example of his liberality and to his energy, the Catholic body was mainly indebted for the noble structure of St John's College. But his greatest deeds were those of his missionary charity and untiring zeal."

¹ *Downside Review*, Vol. i, p. 248.

² *History*, p. 494.

One who had long laboured with Archbishop Polding, thus wrote of him :—

“ At his arrival, he found himself in the midst of a forgotten population of Catholics scattered far and wide, of a population of bigots who opposed and frustrated, where possible, every work of the great Archbishop. Many a hill did he climb, many a scorching did he suffer on his way to the dying, many a time did that tongue speak words of sweetness and tenderness, in some secluded vale, to some poor forlorn soul ere it took its departure for eternity; and many a time, too, did that tongue plead the cause of Catholicity in the face of Protestant impertinence, with so much effect that even its bitterest enemies could not fail to be attracted to the noble Archbishop. No man in modern times has accomplished so much for the Church of God, with comparatively such small means, as Archbishop Polding. He built our colleges, our convents, and our schools. He fought till death against the godless system, with a prudence, persuasion, and eloquence that must elicit the admiration of all good citizens.”¹

The impression made upon non-Catholics by this noble figure is well described by Mr Henniker Heaton in his *Dictionary of Australian Men and Dates*.¹

“ Archbishop Polding was remarkable throughout the whole of his career in Australia,” he writes, “ for calm and conciliatory demeanour towards those who differed from him in theological view and ecclesiastical association. . . . He spent much of his time in traversing the interior of this extensive colony, and visiting the towns of Victoria, Tasmania, and Queensland. . . . The Archbishop’s concern for the training of the young in the ways of religion and of virtue was a fitting accompaniment of his care to secure the reverence due to the merits of the aged; and throughout the Archdiocese young and old were found harmoniously joining to express their reverence for his character, and their ardent affection towards his person.”

Here is another admirable pen-sketch of the Archbishop, made two decades before his death, when he was still in the vigour of his physical strength. It appeared in 1859, in a work entitled *Southern Lights and Shadows*.

¹ Moran, *History*, p. 496.

¹ p. 166.

“Let me sketch the Archbishop in a stained-glass light,” says the writer. “No monk ever looked more like a monk than he. There is scarcely a secular sign in his face. It is a benign, lovable countenance shaded, but not sombered, with the dim religious light of the monastic atmosphere of other days. It is a face dating long before shilling pieces, and *Fid. Def.* Look at that long trailing grey hair, tumbling down his neck, like the snow about the head of a brother of St Bernard. Look at the large deep eyes, blue, yet burning as the ‘twin orbs of Leda.’ The mouth, too, is a study, power and patience—an almost terrible rectitude, with an almost feminine sympathy—a mighty tenderness and a tender might—meet us at a glance in the fine Fra Angelico visage before us. The double chin is a great point; it throws a touch of home and every-day passion into the face, like—to borrow a figure—the wine cellars under an old Rhenish Cathedral. What a world of good fooling and geniality there is about that chin. Drop the cowl over all the rest of the face, and one might swear upon that feature, he was Falstaff or Brother John at once. A glorious thing, this index of ‘like passions with ourselves,’ in the countenance of an ecclesiastic whose religion has smothered all weakness. . . . The bearing of his Grace is particularly courtly. Here is a man, you say at once, who has moved in palaces, sipped from the vessels of the magnificent Lorenzo, and hob-a-nobbed with Cardinals and Popes. . . . They say his learning is fine—the light of the scholarly lamp without its smoke. His preaching is of a high order. The merits and specialities of his style are described in a phrase, when we call it elegantly fervid. . . . In light and shade it is like an old crucifix, where the figures of ivory are laid upon a background of ebon. His elaborations are particularly chaste. They are never heaped on, but grow out and form part of the subject itself, like the glowing arabesques in an old missal. The same lofty qualities meet us in his literary addresses. A splendid sobriety and a sober splendour mingle and charm us. I first heard him at the Catholic Institute in Sydney. . . . I thought his address on that occasion the best thing I had heard since Talfourd. There was that precision of touch about it that never arises from mere scholarship, but only from the severest literary discipline. At the same time the power of the scholar was apparent, it stole through the chinks and crannies of the discourse as the light streams into the great hall of the Vatican from its seven thousand surrounding

chambers. With him a gracious and delicate hand play almoner to a large and liberal heart. I heard the most lavish praises bestowed upon him, and never during my residence in Sydney a single disapproving word. In his own Church he is adored, in *ours* he is admired."

A word may here be added about Archbishop Polding's spiritual guidance of his clergy. His correspondence with England of course contains no reference to such a subject: the few letters we have deemed it suitable to utilise which he wrote to the Abbess of Stanbrook will show the nature of his spiritual advice to the spouses of Christ; but these being unofficial, are of course fragmentary and disconnected. The material for a study of his ascetical direction must be sought among the letters in possession of the communities under his jurisdiction. By some unfortunate mistake a bundle of those addressed by him to Subiaco were destroyed not many years ago.

The life of the clergy of Sydney must, by 1877, have assimilated itself in its general conditions to that led in the old world; but in the earlier years of the Australian Settlement, when districts were very extensive, priests lived largely or almost entirely in the saddle, moving from one part of their 'parish' to another. Unless, then, a priest were very exact with himself, the besetting danger was a forgetfulness of his own spiritual needs in his anxiety to minister to the spiritual wants of others. St Paul's warning needed ever to be ringing in their ears, lest while preaching to others they themselves should become castaways. Other dangers there were, too, such as avarice, a love of gold, and arrogance. All these dangers and their antidotes are admirably summed up in the following letter addressed by Dr Polding to a young priest. Better than any other words do they portray for us the Archbishop's solicitude for the growth in perfection of his clergy, and his wise and paternal method of tendering advice and recommending caution.

"Sydney, 13th February 1861.

MY DEAR SIR,—By this time you have experienced something of the trials and dangers incident to the missioner

whom obedience has removed to a great distance from his Superiors. Happy you are, if you are aware that they are trials to be passed through, with the fortitude with which they are endowed who have prepared themselves to be clothed with the gifts of the Divine Spirit by previous retirement and by prayer. Dangers, the perception of which is the (so to speak) natural effect of the sensitiveness to the approach of evil generated in the soul, wherein the love of God and the dread to offend Him are the governing principles. Woe to the priest who feels not his trials and has no apprehension of danger. He is open to measureless ruin.

“‘My son,’ admonishes the wise man, ‘when thou comest to the service of God, prepare thy soul for temptation.’ Now, the most subtle of the temptations by which the priest engaged in missionary duties is assailed, is that which proceeds, as it would seem, from zeal for the salvation of souls. Under this, the priest deems himself justified in omitting his own personal sanctification,—or, rather, the means by which it is to be carried on. Hence, neglect of prayer, spiritual lecture, recollection, meditation, visit to the Blessed Sacrament, which *inter alia* have been ever reckoned as the principal channels through which the graces of God reach the soul. These being neglected, the soul becomes indifferent, hardened in her affections, careless, and the most sacred duties of the priesthood are performed mechanically. To your own sanctification, then, attend always—‘Sanctificamini qui fertis vasa Domini.’ So live, as to be in a state *each day* to offer the adorable Sacrifice—not to celebrate, to be the exception. The Synod has laid down the rules by which the periods of sacramental confession for the clergy of the Province are governed. Frequent confession, which you recommend to the laity, is not less, to say the least, necessary for the priest. Incalculable are the advantages it brings to him.

“When by reason of absence you cannot frequent the Sacrament at your ordinary period, never fail to prepare. The fact of preparing will in some sort renew in you the life of grace.

“When in repose after a missionary round and in the fulfilment of home duties, there is not the danger of neglect as there is when engaged on your stations. In reality, the only time of sacerdotal employment is the time passed at the station. That which is consumed in proceeding from station to station is time lost as regards the duty of our state; still, it is a time of merit if the labour be endured in a proper

spirit—a time of blessed union with God, if in a lively faith you bear with you the most Blessed Sacrament. Then may you say with a holy priest: ‘I am never less alone than when I am alone.’ Oh! what graces, what blessings may you not obtain for the country through which you pass, if you pray to your loving Saviour to impart His Benediction—‘*Pertransivit benefaciendo.*’ Be not of the number of those thoughtless priests who take their living Lord into all sorts of company; thrust the Blessed Sacrament into a drawer, filled, it may be, with all sorts of things, who show no respect by night or by day. Faith must become dead, where all outward respect is not shown.

“In like manner, the faith of the priest is tested by the Altar, its linen, its accessories: it is tested by his mode of celebrating Mass—‘*Maledictus qui facit opus Dei negligenter.*’ I need not say more, for, if I recollect rightly, you had formed yourself to a devout mode of celebrating. Be not less than twenty-four minutes, nor more than half-an-hour.

“I find you have been occasioned some uneasiness by too great solicitude in the Confessional. General confessions are sometimes advisable—not necessary certainly in every case. Anything like the indulgence of curiosity must be sedulously avoided, and, in a young priest especially, a strict prudential reserve must predominate. Stations are dangerous places for the missionary, unless he considers them to be dangerous. There is a danger from the idling away of valuable time, in gossiping, learning all the chit-chat of the neighbourhood, which cannot be done without encouraging backbiting, slander, rash judgment. There is danger of disgust in the repetition of the same duties, and so omitting them, or performing them negligently; danger in consequence of directing one who ought to be instructed by the priest to be instructed by another, or to learn the catechism and come next time. There is danger of hearing confessions for which no preparation has been made, or of deferring them to another time. The priest, through want of zeal, not assisting the poor creatures in their preparation by prayer and by examen of conscience, and by considerations to excite to contrition. There is danger in not providing prayer books and catechisms, simply telling the people to procure them: in not preparing children and others for First Communion and Confirmation. However small the station, time is required for all or any of these things. One clear day should intervene: a part of three days be passed at every station. It is preposterous to suppose that any permanent

good can be the result of a flying visit—the priest, for instance, arriving in the evening and leaving in the forenoon of next day. Only extreme necessity can justify such a visit as this. Let the people always be made aware in time of your visit. Indeed, at the conclusion of one visit, announce the next, and let nothing prevent you from keeping the appointment most punctually. If you once deceive the people, it will be long before their confidence will be restored.

“When you have once become acquainted with your district, I direct you to take, each visit, a station to bring into Christian order—I mean, to instruct and prepare all who are of age for Confirmation and for Communion; to bring back the wandering from the fold; to establish family prayer, and the due observance of Sunday. For these purposes it may be necessary to stay eight or ten days—no matter. It is better to do this, and to leave for that occasion some stations unvisited, or with only a flying visit. You will thus make sure work, and in due time each station will receive the same means of instruction and of reformation, and the whole district will show forth, under the Divine blessing, the fruit of your labours.

“‘Attende tibi, et doctrinae,’ writes S. Paul to his disciple. Be circumspect, that is, recollected. ‘Tu, Homo Dei.’ Your example, coming as you must do, into immediate relation at the stations with the people, at least with the people of the station, must be a model to them in temperance and in self-denial, principally to be exhibited by the cheerfulness with which you accommodate yourself to circumstances as regards food and conveniences, in conversation. Fail not to have family prayer. In one word, let your conduct be such as to give the least trouble and the greatest edification, so that the sojourn of the Priest of God may be deemed a blessing.

“‘Attende Doctrinae.’—On the stations you will generally have time at your disposal. You will always have the *Novum Testamentum*, or some other book of instruction. You have to instruct yourself—you have to instruct others. ‘Attende tibi et doctrinae,’ as the Apostle enjoins.

“And now, before I conclude, let me entreat you in the love of Jesus Christ to guard your heart whilst it is yet uncontaminated from the curse of the priesthood—the love of money. Oh, how many, otherwise good and blameless, are involved by this in endless ruin! It generates a false conscience; it has a code of morality which fits the individual, but which that individual would not think of approving for

another ; it in practice makes the priest act as if the mission were made for him, and not he for the mission. I repeat : the love of money, and the consequent desire to accumulate money, no matter what may be the miserable deluding pretext, perpetuates in every young Church the likeness of him, who by our Divine Lord Himself was ordained a priest, and yet through the love of money betrayed his Master, and, though an ordained priest, perished miserably. 'Having food and raiment, *therewith let us be content,*' is the advice of the Apostle whose instructions to his disciples I have quoted to you ; and you know that in another place he emphatically declares, that they who seek to become rich fall into many snares and temptations—temptations so dangerous as even to lead to apostacy from the faith. And if this be the case of individuals who are legitimately engaged in pecuniary transactions, if they are thus cautioned, how necessary it is for all who by reason of their vocation are charged to keep themselves from secular desires, which 'militant adversus animam,'—to be poor in spirit like the first Christians—if they have what is more than may be required for their immediate wants, to lay it at the disposal of the successors of the Apostles, that it may be devoted to alleviate the wants of their poorer brethren. There are many other points on which I would wish to instruct and direct you, but time will not permit at present. Write to me and let me know your difficulties. Be humble. Be not a seeker after popularity—a most dangerous rock to the young priest. Be contented to be a hidden gem in the beautiful sense of your great Cardinal. Lay up in your heart, like the Immaculate Mother of Our Dear Lord, all those lessons which He will give you in your communings with Him. In holy fear and holy love fulfil those duties which even angels might dread to discharge ; and so with my affectionate blessing and fervent prayer that you may be an earnest, faithful labourer in the vineyard of Our Lord, I remain, Dear Rev. Sir, Yours,

J. B. POLDING, *Archbishop of Sydney.*"¹

This account of the life and labours of the most illustrious of the monks who have gone forth from Downside, may be concluded by the feeling words spoken by Archbishop Vaughan over the remains of the venerable Archbishop Polding.

¹ Moran, *History*, p. 317.

“ My Lords and dearly beloved ;—I assure you that I feel far too depressed to-day, after what I have gone through during the past week, to say any words at all, if I did not think you would feel it as a loss if I did not in a very short way express the feelings which animate your hearts, now that we are putting away all that is mortal of John Bede Polding amongst his priests and amongst his people. Such a life as his, and such a work as he has done, you know as well as I do, require long thought and long study, not only to amass but to place before the minds and imagination of others in order that they may appreciate his spotless life and learn the lesson which it teaches. As to myself and my loss, this is not the place, I suppose, to speak of a personal loss ; though what is your loss, what is the loss of each one of you but a personal loss ? But I feel it because it leaves upon me a weight which was borne by him, and also because I know more of his former life before he came to this Colony than any here present. I know something of his career during the years he was in the same house of religious discipline in which I myself was taught to serve God at early morning and late at night ; and I can assure you here surrounding me that there was never anything in this world that had such a powerful action on my spirit, not from what I knew of him by my personal contact, but from the traditions that he left behind him, and from that indescribable influence which, like a fragrant flower in a garden, spreads its perfume hither and thither. What he was as a Bishop you know better than I do, because you have been in contact with him year after year, and have listened to the sage counsels and gentle reproofs which came from his lips. I will not detain you now in speaking of the works he has effected, or of his great piety, or of the wide-spread influence which he possessed throughout the community. On another occasion myself or some other person will endeavour to set forth a brief history of his life in the great and exalted position to which he attained, and to exhibit that gentleness, that forbearance, and all those other qualities which take so many years to learn, and which his life displayed so brilliantly.”¹

The intention foreshadowed by Archbishop Vaughan to set forth a brief history of his predecessor was never fulfilled ; it was, however, carried out by Prior (now Abbot) Gasquet in the pages of the *Downside Review* ; later, to a

¹ cf. *Downside Review*, vol. i, p. 249.

fuller extent, with more material available, by His Eminence Cardinal Moran; now, lastly, by the present writer, in a very inadequate form, it is true, still with even greater wealth of material at his disposal. The result is offered to the immortal memory of a great missionary, a zealous priest, a great Archbishop, a founder of a Continental Church, a noble son of St Benedict, a true monk, and a worthy member of the community of St Gregory's, Downside.

Before taking our final leave of the long and fruitful Episcopate of Australia's first venerable Archbishop, we may make a closer study in the shortest possible form of one phase of his apostolate very dear to Dr Polding's heart—the establishment of Benedictine nuns at Parramatta. This, alone, now represents his effort to introduce that form of contemplative life into Australia with which he was so intimately acquainted. Many references to this community have come before the reader, and latterly, they pointed to a decline in the support which the Colonial public gave to an institution so dear to the Archbishop.

“Subiaco,” as the foundation at Parramatta was called, in memory of St Benedict's first monastery, was founded under peculiar circumstances. From the very earliest days Dr Polding wished to have a community of Benedictine nuns in his Vicariate, and on his first visit to Europe two young ladies offered themselves for the foundation. One of them, Miss Gregory, was Abbot Gregory's sister, and had been a pupil of the English Benedictine Dames of Old Salford, near Evesham (now of Stanbrook Abbey, near Worcester). She had known Archbishop Polding from her childhood. Both went to Princethorpe, near Leamington, for their noviciate. His many active avocations prevented the Archbishop from communicating with his two aspirants, so that on his second visit to Europe he found one of them had finally joined the Princethorpe community, while the other, Dame Mary Scholastica Gregory had made her profession with the understanding that if Dr Polding ever wanted her, she was

to be free to go to him. Meanwhile she had studied every detail of monastic life and had been employed in the various offices of the House, thereby to qualify herself for a new Foundation. Having now only one at his disposal, the Archbishop applied to Stanbrook. As we have seen, Dame Magdalen Le Clerc offered herself. She was an excellent religious, but more fitted for a long-established community than a new foundation. Having passed from the school to the noviciate at the age of sixteen, and having spent her religious life between spiritual duties and needlework, at fifty she knew nothing of the practical details so necessary for a foundress. The voyage out, the stay in Dr Polding's house in Sydney while their own house was being got ready for them, have already been described.

One hundred and fifty acres of the "Vineyard" property, together with the family residence, were apportioned to the nuns, and called "Subiaco"; the remainder continued in the possession of Dr Polding, and this he used often to call "Monte Cassino." The two professed nuns took possession of their new house on 29th January 1849, two choir and three lay sister postulants having joined them, and the monastery was solemnly inaugurated by the Archbishop, enclosure proclaimed, and the Noviciate opened on the Feast of the Purification, 2nd February 1849. Next day the recital of the Divine Office began in a room fitted up as a Chapel, with permission to reserve the Blessed Sacrament.

Dr Polding assigned the charge of spiritual affairs to Dame Magdalen, and that of the temporalities to Dame Scholastica; both to be on an equal footing. The Archbishop reserved supreme authority to himself, as Founder. The arrangement was not a good one, as experience was to prove, for the want of a proper monastic Superior with power to act and decide made itself often keenly felt. The Archbishop had said in 1848, that "the estate will be for the support of each community;" *i.e.*, the monks of St Mary's, Sydney, and the nuns of Parramatta.¹ As the House thus

¹ See p. 144, *ante*.

possessed no settled revenue, the Archbishop undertook the maintenance of the community until a school could support it. In return, the nuns were to wash the altar linen of the Cathedral, do the laundry work of St Mary's Community, and mend and partly make the clothing of the monks. This state of things involved an amount of labour and poverty which the Archbishop never intended and never learnt. The procurators of St Mary's supplied what they considered necessary, and never refused any request made to them, but their idea of what was requisite must frequently have been inadequate and caused needless hardship. The labour of washing and mending was, moreover, so arduous, as to tell on the health of the nuns. Dame Scholastica broke down about the middle of 1850, fell into a rapid consumption, and died on 8th October 1850, at the age of thirty-three.

Dr Polding then nominated Dame Magdalen Superior, but with very limited power, still retaining the principal authority in his own hands. A choir sister was professed, another lay sister joined the novicate, and in 1851 was followed by Dame M. Bernard Hawthornthwaite. She was an English convert lady, highly educated and accomplished and well fitted to conduct a school, so it was decided to begin one at once, the work for St Mary's having to be abandoned. The school was opened on 25th of March 1851, with four pupils, and their number rapidly increased, the community also receiving accessions to their ranks, and for a time all went well. But Dame Bernard's health completely broke down and she became a life-long invalid. In the beginning of 1853 Dame Walburga Wallis, educated and professed at Stanbrook, migrated to Parramatta. She was a very gifted woman and proved an invaluable support to her new Sisters, but the excessive toil and privations of those early days told upon her health and laid the foundation for many years of suffering. All should now have gone well; but, according to the Archbishop's arrangements, the income derived from the school was paid to the procurator of St Mary's. So far as can be made out, separate accounts were not kept, and the muddle of which Dr Davis wrote in his correspondence

affected the nuns. This state of things continued till 1856, when three nuns lent from Princethorpe arrived from England. One of them was appointed subprioress, and being a woman versed in business matters, soon saw where the difficulties lay. The Archbishop was put in possession of the facts, and it was decided that thenceforth Subiaco should receive its own moneys and manage its own affairs. Accordingly, all business connection with St Mary's was finally severed, much to the annoyance of some of that community.

Dr Polding now appointed Dame Magdalen Prioress, with fuller authority than heretofore. The concerns of Subiaco then prospered. A new school was built, and opened on 25th January 1859. In 1864, for the first time, a Prioress was *elected* by the community, the choice falling on Dame Walburga Wallis, who was not quite 32, but whose extraordinary capability and great prudence amply compensated for lack of years. She appointed Dame Bernard as bursar, though she was an invalid, and between the pair of them they put the financial condition of the house on a sound basis.

Soon after her election, Dame Walburga was horrified when looking through the account books to find bills unpaid to the amount of £800, and nothing in the Bank wherewith to meet them. Just then she was told some one wanted to see her in the parlour in haste. She went at once, the roll of bills in her hand. The visitor was Father Bede Sumner, a great friend of the community. He came to say that he had just heard of an organ which he thought would suit their chapel, and had better be secured at once. The price was £300; he offered £100 himself and thought he could persuade the Archbishop to give another £100, if the Prioress would find the balance. "My dear Father, £100!" said the Prioress, "I have bills in my hand for £800, and not a penny to pay them!" "Let me see them," he rejoined. He looked them over carefully, said no more about the organ, but after a few words on other subjects, rose to go, thrusting the bills into his pocket. The Prioress, supposing he was

doing this absent-mindedly said: "You are running away with my bills, Father," adding playfully, "I wish I could leave them with you." Smiling, he said: "Never you mind about the bills," buttoned his coat over them, and next day returned every one of them receipted. This anecdote is here given to correct the somewhat harsh estimate formed of this gentle priest by Dr Ullathorne in the early days, and to justify Dr Polding's remark at the time of his death, that if he had his failings, he had also his excellencies. Amongst them was the abiding interest he showed in the welfare of Subiaco. With the money at his disposal he had built churches, helped the poor and, in general, done all he could for the advance of religion. After he returned from his visit to England in 1867 his health failed, and he retired to Subiaco where he was cared for till his death in 1871. While at Subiaco he put the entire establishment into thorough repair, at his own expense.

Notwithstanding this seeming prosperity, trials and misfortunes began to press upon the house, and but for Dame Walburga's energy and prudence, the community might have "died out," as their enemies said and hoped they would. For, since these religious were so closely united to Dr Polding, those who, as we have seen, struck at him through his friends, did not spare Subiaco. The source of these troubles could not be traced for many years: injurious reports were spread against the House and School, novices and pupils were prevented from entering, as Dr Polding wrote to Abbot Gregory, and all was done in an underhand way which only time revealed. Then certain priests were found to be implicated in this unworthy campaign, and, it is shameful to have to write it—some of the Benedictine Fathers, whose decadent spirit has already been chronicled, were of the number. Moreover, as recorded by Dr Polding, schools were opened in the new dioceses, a racial feeling was introduced, and the Parramatta nuns were spoken of as "anti-Irish." As may readily be imagined, such an assertion contained not a particle of truth; indeed, most of the nuns were Irish either by birth or connection. Nevertheless the poisoned shaft

struck ; the school dwindled, (as so frequently deplored by Dr Polding), and the principal source of support was thus dried up. Trials upon trials have since further chastened the hapless community ; but this is not the time nor the place to enter into details, for the narrative is too recent, and would embody the names of living persons. But it may be hoped that at length, as all signs indicate, misunderstandings have been cleared up, and peace and prosperity have come to dwell with these much afflicted daughters of St Benedict.

CHAPTER VI

ARCHBISHOP VAUGHAN, 1873-1883¹

ROGER WILLIAM VAUGHAN, who took in holy religion the name of Bede, was born on 9th January 1834, at the ancestral home of his family, Courtfield, near Ross, Herefordshire. His father was Colonel John Francis Vaughan, of Courtfield, and his mother was Elizabeth Louise, daughter of Mr John Rolls, of the Hendac, Monmouthshire.

His childhood was passed at Courtfield. Roger was the second son, the late Archbishop of Westminster, Herbert, Cardinal Vaughan being the eldest; and these two were sufficiently near one another in age to be brought up in very intimate companionship. At the age of six he was sent with his brother Herbert to a boarding-school at Monmouth, under the management of the Revv. Dr Burgess (afterwards Bishop of Clifton) and Thomas Abbot (who died but a few years ago). Here he remained about three years, developing habits of goodness, gentleness, truth and piety. He did not show any extraordinary talent or strong love for study; and his physical health soon began to be so delicate as almost to put a stop to all attempts at study. He was taken home because it was thought that he was suffering from disease of the heart, and spent the next four or

¹ The author makes this general acknowledgment of his indebtedness to the *Downside Review*, Vol. iii, pp. 1 seqq. for the material for the biography of Dr Vaughan (including an acknowledgment there made to the *Tablet* which he here embodies); adding information gathered from other sources as may be indicated, especially from *Australian Men of Mark*, Vol. i, pp. 181 seqq.

five years at Courtfield, only allowed to study when he felt inclined, and encouraged to be in the open air and to spend his time in cheerful amusement. But his education, in the highest sense of the word, was going on all the time. His soul was formed to piety under the influence of his holy mother. He and his elder brother used to be fond of playing at saying Mass, and at anything that was ecclesiastical. Not being strong, his recreations were chiefly of a quiet kind. He was fond of drawing, of painting, and of music; and he used to amuse himself and his brothers and sisters with acting, and similar performances. He enjoyed quiet fishing in the Wye, which flows past the Courtfield demesne and through some of the finest scenery in England. Hunting and shooting and sports requiring physical strength he had no turn for. Indeed, he used to dread firing a gun, and to shrink from inflicting death or pain upon animals. He was exceedingly affectionate and sensitive, bright, inventive, full of humour and fun (as his intimate letters show), and clever at all he took up.

His first sign of a vocation was given in 1848, when his parents were spending the winter in the island of Jersey. The Jesuits had been brutally expelled by the revolution from different countries in Europe. This fired his generous and sympathetic disposition, and he then told his mother he was determined to become a Jesuit himself. But he was still too delicate to leave home. In 1850, however, when he was approaching his 15th birthday, he was thought to be sufficiently strong to be sent to the Benedictine School of St Gregory's, at Downside, near Bath, which his elder brother Herbert had just left to continue his ecclesiastical studies in Rome. He entered on 12th of September 1850.

At Downside his health improved, and he advanced with great rapidity in his studies, making up by his excellent abilities for the disadvantages under which his delicacy of health had placed him for so many years. After the death of his mother, to whom he was passionately attached, the thought of becoming a priest, which had left him before he went to Downside, returned to him with great force. The

love of home seemed to have been extinguished in him and its charm to have departed; and he made up his mind to become a child of St Benedict at Downside, where he had been greatly edified by the holy and devoted lives of that religious community. He received the habit on 12th September 1853, from Prior Peter Wilson (who, it will be remembered, had some ten years previously been selected for the See of Hobart Town) in company with two others (still happily alive) and a fourth who did not persevere. He took the solemn vows of religion at the hands of Prior Norbert Sweeney on 5th October 1854. The readers of these pages will recall that Prior Sweeney's name was, at a later date, proposed for a See in New South Wales.

It was whilst at Downside that he had two singular presentiments. The one was a certain knowledge of his mother's death before the news of it had reached Downside, and this at a time when he could have had no grounds for supposing her to be ill. The other was a kind of foresight into the future. It seemed to him, as he used to describe it, that he saw himself grown up and sent to Australia to do a great work, and then suddenly disappear in a blue mist. This feeling so impressed his mind that he actually took down the map of Australia to examine it, and when he saw marked on the map the range of the "Blue Mountains," he concluded that this was the blue mist in which he was to disappear. And often afterwards, and still more when he had been nominated by the Holy See for Sydney, he used to tell his friends that they were to expect his sudden disappearance some day among the Blue Mountains. There is something curious and remarkable, to say the least of it, in the way in which this latter presentiment was fulfilled. And it is curious also to note that the cell he occupied at Downside as a young religious was the identical one which had previously been the cell of two other great English Benedictines who also distinguished themselves in New South Wales—Archbishop Bede Polding, and Dr Ullathorne, later Bishop of Birmingham and Archbishop of Cabasa.

In the year 1855, he was sent, for the purpose of study,

to Rome, to the monastery of St Paul, *fuori le mura*. It was this far-seeing decision of his Superiors which gave its colour and character to his whole life. The Cassinese Benedictines, among whom he was sent, had learned men and learned traditions. Rome herself always contains in her ecclesiastical society men whom merely to know is an education; and she teaches and elevates the youthful heart by her very stones.

Dom Bede Vaughan resided in Italy from 1855 till August 1859. These four years were spent chiefly at San Calisto and at St Paul's without the walls; but the young Benedictine did not omit to visit the great arch-monastery of Monte Cassino, and Subiaco, the cradle of western monachism. His life at Rome was that of a religious man and of a hard student. With all his brilliant qualities, the future Archbishop had a real love of seclusion. This was partly self-denial and the wish to escape dangerous occasions of vanity; but it was also, in great measure, his natural temperament. He could not tolerate frivolous people or commonplace talk. He could unbend and be genial and jocose, as his friends well knew: but he knew no mean between that and serious work. To give an idea of how he worked in Rome, the following extracts from many letters written to Downside while he was in Italy, may be quoted.

The first is from one dated from St Paul's, 15th March 1858:—"Lady— was kind enough to call on me here, about a fortnight ago. I showed them every civility I could, the Church, relics, etc., etc. It is so long a walk to Rome and back from St Paul's, that, as I can never get there without sacrificing some of my choir duties, I make the journey as seldom as possible. In fact I never go in unless I have some necessity. I purposely avoid making acquaintances, for if once in a town one begins visiting, serious study is at an end."¹

The second is dated from San Calisto, 23rd of September 1858. "With regard to my health I am quite well. And so much so, that instead of taking the customary villegiatura,

¹ *D. A.*, uncalendared.

I have been remaining in Rome to study, as I wish to work up my Greek a little during the vacation. I can read German now with little difficulty. I have picked it up during my recreation hours, as I require very little exercise, and find my only pleasures amongst my books. N. N. spread the report of my sickness: indeed, he told me the other day that he did his best to get me removed. In the middle of summer, perhaps, I did look a little pale; and was, as every one else, a little pulled down by the heat; but I have been strong enough to perform all my duties without difficulty through the whole summer. One of my reasons for learning German is because I have a great love for philosophy, and they tell me I have a turn for it, and ought to make it my study; and there are so many works, literary and philosophical, in that language which are not translated, that I thought my play-time would not be thrown away in gaining a knowledge of it. As I do not know what I may be put to in the future, whether Downside, Belmont, or mission, I have not turned my mind to any one branch of science in particular, but have been trying to do my best in all. If, however, it should ever enter the minds of Superiors to think me capable of instructing in days to come, I should apply myself in particular to that branch of knowledge which might be destined for me—as, to be really proficient in *all*, requires many years of intense labour. However, as I have no reason at present to think that such will be the case, I shall try to do my best, and make myself as useful as my poor abilities will admit.”¹

There is a very simple and charming letter, dated San Paulo, 15th December 1858, addressed to Prior Sweeney, giving details of his Roman life, from which we cannot resist the temptation to make an extract:—“There could not be a better place (if a man has a conscience and is a *monk*), to love God and gain knowledge. I must always feel most grateful to you for this amongst your other numerous kindnesses to me, in having sent me to a place where I am likely, or at least have an opportunity, to prepare myself to be of some service to our dear Congregation. . . . I miss our way at Downside in some things very much; after being accustomed to an active life, this kind of diluted retreat is a little trying at first. But I have plenty to do, and find my time too short. They have no ceremonies, expositions, high Compline, as we have at Downside! I have seen no altar

¹ *D. A.*, uncalendared.

look so well since I have been at Rome as ours does on a grand day, after Brother Wilfrid's talents and good taste have been bestowed upon it."¹

We have here, in his own words, the indication rather than the description of his life at San Calisto and St Paul's. He worked hard at theology, history, philosophy, and literature. His teacher, during a great part of his stay, was the learned Dom Angelo Zelli-Jacobuzzi, O.S.B., of whom he spoke with great admiration and affection. Among the community of St Paul's he was naturally an object of considerable interest to English speaking visitors, and the more so in virtue of his handsome, winning face, and his tall and commanding figure. On the occasion of the visit of his late Majesty King Edward VII, then Prince of Wales, to the Basilica of St Paul, Dom Bede Vaughan acted as cicerone, and insisted to the Duke of Newcastle that he should be "properly introduced" before he would begin his functions. He used to relate how, in pointing out the mosaics of the Popes which run round the clerestory of the great church, he casually but very distinctly requested the Prince to observe that they "began with St Peter, and ended with Pius the Ninth," the reigning Pope.

It was one of his pleasant memories to recall how kind to him, in the days of his Roman life, had been Pio Nono himself. The Holy Father, in the times before he was a prisoner in the Vatican, was never happier than when attending a function on a great festival, or receiving the clergy or the religious during his light collation after the solemnities were over. Dom Bede Vaughan was always noticed by the kindly Pontiff on great days at St Paul's, and received from him many a good word, and sometimes a little gift to mark his fatherly affection. And it was understood that it was owing to the express and direct wish of the Pope that the young student was allowed to remain in Rome so long as he did.

¹ *D.A.*, uncalendared. Dom Paul Wilfrid Raynal, afterwards Abbot : succeeded Dom Bede Vaughan as Cathedral Prior of Belmont—a post he held for over thirty years.

It was in Rome that the young religious received the holy Order of the priesthood. He had received the tonsure and minor Orders from Bishop Morris at Downside on 2nd of June 1855. He was advanced to the subdiaconate in Rome on 3rd of April 1858, and the diaconate on Ember Saturday, 19th March 1859. Three weeks later, namely on 9th of April 1859, he was ordained priest by Cardinal Patrizi, the Vicar of His Holiness, in the Lateran Basilica. He celebrated his first Mass on the 15th of April.

He returned to Downside in August 1859. During the two years which he now spent in the monastery of his profession, his chief work was the care of the mission which is attached to St Gregory's. He had his duties in the choir, and he also taught in the school; but it was in the care of souls that he now began to develop two of the principal talents which God had given him, his power of governing, and his gift of speech. He was not without consciousness of what he could do as a speaker; and during these two years he took particular pains in studying how to impress and move the minds and hearts of the poor. He might have become a great missionary had not Almighty God destined him for a yet more important work.

The Benedictine Cathedral Monastery of St Michael, near Hereford, was opened with much solemnity on the 4th of September 1861. But already for two years, since the 21st of November 1858, a small community had been on the spot, and the work of the house, as a noviciate and place of studies, had been carried on ever since. It was in the autumn of 1861 that Dom Bede Vaughan was appointed as professor of metaphysics and moral philosophy at Belmont. It was a post of considerable importance, and it offered to the peculiar gifts and talents of the young professor an opportunity which he was not likely to let slip. St Michael's was the house of studies of the English Benedictine Congregation. Here a priest and professor had under his charge or within the reach of his influence the whole of the young men who were in time to constitute the Congregation itself. Dom Bede Vaughan even from the earliest period of his religious

life had seen the importance of a place like St Michael's, ever since the first idea of its formation had been mooted, and he had humbly aspired to be a member of its community. He was sent there in time for the solemn dedication of the Church on the 4th of September 1861, and his tall figure marched at the head of the great procession carrying the Cross.

He entered on his duties as professor of philosophy with all the energy of his strong and serious nature. He had not the gifts of a pedagogue or tutor. But he had the art of making young men think for themselves. He was not a man to confine his philosophy to his class-room; he treated it as an earnest business which was never out of place in the studious monastic life. During these days, too, he was very strict in the observances of his religious life, as far as the weakness of his heart would allow. He wanted to have nothing to say to the world, and he managed sometimes to affront troublesome friends and admirers from the outer world who wanted to take up his time. The fervour of the man was characteristically seen on one occasion when, in the course of a retreat he became so impressed with the thought of monastic poverty, that he took all his superfluous books—he had no other superfluities—and piled them in a heap outside his cell.

He had only been one year at St Michael's when he was elected Cathedral Prior of the Diocesan Chapter of Newport and Menevia, and, as such, Superior of Belmont. He was much surprised at his election. He had no false humility, and he made no protests; but his friends knew well the intense seriousness with which he accepted the charge. No doubt he felt that, with God's help, he could do something for the house and for his Order; for he was one of those exceptional men who combine great powers with a calm recognition of their powers. In a letter which is not dated, but which must have been written about the middle of July 1862, whilst the General Chapter which appointed him was sitting at Ampleforth, he thus expresses himself:—"I will submit. I will sacrifice myself with God's help entirely and

without reserve to the one great end for which Belmont has been established; and I hope to make *example* a more powerful means than words in teaching others to follow out the spirit of their state.”¹

He was Prior of Belmont for ten years and a half, namely from July 1862, to February 1873. There are naturally very few incidents to relate of those years of monastic seclusion and labour. His life in the Monastery was only varied by an occasional vacation—and this was by no means an annual thing—by a journey to some struggling mission in South Wales, or to some distant Benedictine church to preach a sermon, and by one visit to Rome of considerable duration. This was referred to, as well as its cause, in a letter of Dr Polding’s dated 1st February 1869.²

During his Priorship he took up different branches of teaching at various times, chiefly Sacred Scripture and preaching; but he watched and presided over the whole of the scholastic work, keeping both professors and students steadily to their duty the whole year round. His intuitive power of taking the right side of an administrative question, a gift which is only found in a few men, together with his natural firmness of character, gave the house over which he presided a deep peacefulness such as well became a home of studious Benedictines. But his great power, after all, was his power of speech. He used every occasion afforded him by the Constitutions, by custom, or by circumstances, for speaking to his Community or to individual members of it. The secret of his effectiveness was his earnestness and seriousness. Though he was affectionate, he was also inclined to bitterness; he had no slight tincture of cynicism, and great powers of sarcasm; but by grace and self-repression this bitterness disappeared in the largeness of view by which he learnt to look at things, both great and small, in the light of God alone.

During his residence at Belmont, Prior Vaughan wrote and published in 1865, a pamphlet which he entitled “*What does it*

¹ *D. A.*, uncalendared.

² See *ante*, p. 349.

profit a Man? University Education and the Memorialists. By the Son of a Catholic Country Squire." In this brochure, written with great freshness and spirit, he strongly maintained the position, always in the forefront of Cardinal Manning's policy, that to send Catholic youths to Oxford and Cambridge is sure to result in the loss of the English Catholic tradition. His brother, when Cardinal-Archbishop of Westminster, reversed this policy, and no harm seems so far to have resulted from his action.

He also contributed occasionally articles to the press, notably to the *Tablet* and the *Westminster Gazette*. The *Dublin Review* also received some articles from his pen, the principal one being an essay on "English Catholic University Education," which appeared in October 1867. The aim of the article which comments largely on the Universities' Report' of 1867, was to demonstrate that "Oxford is poison to Catholic life"—a view, as already stated, which, had he lived, he would have recalled in view of facts: it was also taken up with the question of a Catholic University, which the writer considered both necessary and practicable. The attempt to create such an institution was made in Kensington a few years later; and although for reasons unnecessary to detail here, it proved short lived, and was a failure, the proofs are to hand that in more favourable circumstances it might have been a brilliant success. But the great literary work of Prior Vaughan was his *Life of St Thomas of Aquin*, in two volumes, of which the first was published in 1871, and the second in the following year. Its plan and scope were very wide. The writer spent something like five years over it. He read every book on St Thomas and on every person and subject connected with him that he could lay his hands on, and in so doing, in the widest sense, he educated himself. He wrote and re-wrote his chapters. He gave himself no recreation except such as was absolutely necessary to keep himself in health. "The result is a curious psychic and moral study," says his biographer in *Australian Men of Mark*.¹ "It gives us a grasp of the mind

¹ Vol. i, pp. 186 seqq.

of the virile and active man who filled such a large space in the public eye in Australia by his vivid individuality—in whom intellectual ambition and the pride of mental life was strong—and who was content to expand all the pent-up vitality of his energetic and sympathetic nature, during the disciplined stillness of his cloistered hours, in keen and eager sympathy with his own forceful revivifications of the Abelards, the Bernards, the Hildebrands, into whom he breathed the breath of his own life and quick desire, and whom he set once more in motion across the romantic stage of the Europe of mediæval times. To this fact may be traced the warrant for the latter part of the compliment of a critic, who has called his work 'a book truly erudite in all the learning of the period of which it treats, and written with a fascinating freshness and brilliancy of style.'" The same writer points out that when this book was published, "it immediately gave its author a rank amongst men of letters, and a distinguished place in literature."

By his representations to Mr Gladstone, too, he was mainly instrumental in saving the venerable Abbey of Monte Cassino, perhaps the most revered ecclesiastical monument in Europe, from sharing the fate of other monastic edifices in Italy, which were dissolved by order of the Italian Government.

Thus after ten years of prayer, cloistral life, hard study, and experience, as a Superior, of the human heart, Dom Bede Vaughan was an educated, trustworthy, and mature man, fitted to take any post or any dignity in the Church of God.

When Dr Polding visited England in 1865, he spent a few days at Belmont, and met Prior Vaughan, and immediately became much attached to him, and desired to have him for his Coadjutor and successor. While in Rome, indeed, he made a formal request to this effect at Propaganda, and after his return to Sydney, several times petitioned Rome to the same effect, but without apparent success. It was, moreover, at one time probable that Prior Vaughan would have been named as Coadjutor to his own diocesan, Dr Brown,

Bishop of Newport and Menevia. It was well known that Dr Brown was most anxious to secure him, and, in December 1872, it is understood that Propaganda had given its approval and consent. But the pressing importunity of Archbishop Polding, who had been first in the field, too, in asking for him, prevailed; and when Dr Brown happened to make another application for his aid, a reply was forwarded to the effect that Sydney had already been determined upon by Propaganda as the scene of his Episcopal labours, and that the decision was irrevocable. On 5th February 1873, Prior Vaughan received a telegram from Rome announcing to him that he was appointed Coadjutor with right of succession to the Metropolitan See of Sydney. Having resigned the office of Cathedral Prior, the consecration of the Most Reverend Roger Bede Vaughan, O.S.B. as Archbishop of Nazianzum, *in partibus infidelium*, and Coadjutor to the Archbishop of Sydney, *cum jure successionis*, took place on 19th of March 1873, at Liverpool. The consecrating Prelate was his Eminence Cardinal Manning, and there was consecrated with him Dr Bernard O'Reilly, Bishop of Liverpool.

In the month of July, 1873, Dr Vaughan assisted, by invitation, at the 4th Provincial Synod of Westminster, held at St Edmund's College, Old Hall, and preached the opening sermon, which was immediately published, under the title of 'Ecclesia Christi.'

In September of the same year, he set out for Rome, intending to travel to his new home by way of Egypt and the Red Sea. He and his companions stopped at one or two places *en route*; and the following passage from a letter to Colonel Vaughan, his father, will give some idea of the serious thoughts which occupied him on this journey. The letter is dated 'Como, September 19, 1873.' "We were fagged out by our alpine travel and spent most of yesterday resting on the lake, in a boat. Though I am with two pleasant companions, my thoughts were often and often far away from Como and its rich and beautiful banks. The post, which I have now left, practically (I suppose) for ever, and all those I know so well and love so tenderly, and

the future with its uncertainty and inevitable difficulties, filled my mind and imagination; and will do again and again. But I think we all love enterprise; and difficulties and sacrifices are quite the wrong sort of things to try to stop our paths by! Pride! Herbert would say. I don't quite know myself what name to call it by; but anyhow it seems to help me along, and I will not quarrel with it just at present."

Dr Vaughan went to his work full of energy and determination; but he fully realised that his new sphere of duties quite cut him off from his past life and its associations. In this he but followed in the footsteps of Dr Ullathorne and Dr Polding, who left home and all to serve God in the uttermost parts of the earth. Father Heptonstall, O.S.B., told Dean Kenny that just on the eve of Dr Ullathorne's departure for Australia in 1832, he met him, and "in bidding him adieu, the young ecclesiastic, about to embark on such a long voyage, and for what was then a comparatively unknown land, manifested not the slightest regret at breaking the dearest ties, no more than if he were going to see the brothers of his Order at Downside or Ampleforth."¹ Dr Ullathorne's own account of the same event, which occurs in his *Autobiography*,² may be of interest here. "On bidding them farewell," he says, "they expressed their surprise that, going out alone, to the furthest extremity of the world, and leaving country and friends behind me, I should be so calm, and, apparently, so indifferent. I simply intimated that having God with me, the authority of the Church and a great vocation before me, I felt I was in my right place and had nothing else to care for."

Dean Kenny's anecdote was given as illustrative of the disinterestedness and devotedness of spirit of the young monk. The same complete detachment from country and home for the sake of the faith was shown in another form by Dr Vaughan. In a letter dated 6th of February 1873, the day after he received the definite news of his appointment to

¹ *Progress of Catholicity in Australia*, p. 61.

² p. 55.

the Coadjutorship of Sydney, he wrote thus:—"I need not say how great a wrench it will be to me to leave home and friends. . . . I hope God will give me grace to do some work for Him, and will accept the trial of parting as an earnest of my readiness to serve Him anywhere." And he fully realised that the work before him was one of difficulty, and not one of merely presiding at gorgeous ecclesiastical functions. Writing on October 1st 1873, he said: "I hope God will give me strength to do His will and work; for indeed the field is vast, and the ploughing in places difficult."

Meanwhile expectancy ran high in Sydney; he was timed to arrive about the middle of December. On the 8th of December a large public meeting was called in St Mary's Seminary to arrange for his reception. He arrived at Sydney on the 16th of December, accompanied by the Very Revd. William Anselm Gillett, O.S.B., who remained with him during the whole ten years of his Sydney life, and accompanied him back to England. There was also with him his own brother, Mr Reginald Vaughan. His reception was very magnificent, and had the character of a great demonstration of Catholic loyalty. Archbishop Polding was at the wharf to welcome his Coadjutor, who, on landing, knelt to receive the blessing of that venerable Prelate. About 20,000 people were assembled on the quay and along the line of route to St Mary's, and there was much enthusiastic applause as the two Archbishops proceeded to the temporary Cathedral. Addresses were then presented by the clergy and the laity.

"That of the clergy, which was read by the Vicar-General, Rev. Dr Sheehy, expressed their joy on his arrival amongst them, and added:—"Your arrival here is another event in the history of the Australian Church invested with the deepest interest. It is another landmark in the Church's marvellous progression, and an additional evidence of her enduring vitality all the world over. We still happily see in our midst the first representative of Episcopal authority in the southern continent. He came hither to take charge of this Church, whilst yet it was in a state of apparently helpless infancy. He has had the

singular privilege of nurturing the tiny mustard plant which in his own lifetime has attained the majestic tree. He began his labours on this continent with half a dozen priests, and now he sees around him a complete hierarchy, comprising one Archbishop and nine Suffragan Bishops, aided by a body of priests numbering close on three hundred. In his venerable age, and after having guided for so long a period the destinies of this Church, he might truly say: '*Nunc dimittis, Domine, servum tuum in pace, quia viderunt oculi mei salutare tuum.*' But Almighty God, we trust, has reserved him to witness in this world still greater triumphs for the Church of Australia, as also the completion of the noble Cathedral now in course of erection. The surest pledge of the realisation of these hopes may be sought for in the fact that he has now a Coadjutor whose shoulders are eminently fitted to receive from him the mantle of Episcopal authority. That singular pastoral vigilance which has never ceased in the See of Peter, that Apostolic *solicitude omnium ecclesiarum*, which embraces alike the Churches that are near and those afar off, is well illustrated at this moment by your Grace's presence amongst the Catholics of Australia. The great Pope, who now fills the Chair of Peter, has appointed to this Church, so many thousand miles distant from the Holy See, a Prelate whose high character and well-known attainments might have placed him side by side with the most distinguished Prelates of the old world. . . . In conclusion, we beg to congratulate your Grace on your elevation to this important See. We felicitate ourselves that it is to be our privilege under your guidance to defend the faith and morals of our people against the inroads of iniquity. Finally, we hope to be the better able to protect the education of the rising generation from the blighting influence of anti-Catholic secularism, under the leadership of one whose published writings prove him so deeply conversant with the pure sources of sanctity and learning from which the colossal minds of the ages of faith and scholasticism drew their inspirations.'

"His Grace, Dr Vaughan, in reply, sketched forth the lines of his future work:—'I thank you most heartily for the profound and beautiful words you have just read to me. Here I meet for the first time the clergy of the Archdiocese of Sydney. I have come many hundreds of miles from home in order that I might do the will of the Holy Father, and that I may do the will of my father and

friend, his Grace the Archbishop of Sydney. It is difficult in words to express one's self upon such an occasion as this. I did anticipate that the clergy of the Archdiocese would receive me kindly, but I could not in my wildest fancy have anticipated that they would have met me with such cordiality, showing such signs of true affection as they have shown me to-day; and I hope I may say they will never find me wanting in the same love and brotherhood and affection which I see beaming in their countenances this day. There are two particular instruments whereby we may do that work which you have alluded to in your addresses to me this day. There are two instruments, it seems to me, we have in our hands by means of which we may attack what I call earth worship, and overthrow it. In the first place we have that which is a continual protest against earth worship, and that is the commencement of this magnificent Cathedral which is being built now, and which will for generations stand upon that eminence and proclaim to a future world that the Catholics, who do so great a part in building up this great city, manifest their true love to Him from whom all strength proceeds, and in doing all they can to advance the material prosperity of this earth, remember that true prosperity and stability proceed from Him who makes men prosper and keeps men stable. Within these walls we shall worship and praise Him, who is the giver of all good gifts; and out for miles around—out into the vast sea—we shall praise Him whom we love and serve, Him whom we have come here to honour, and for whose love we leave home and friends that we may plant His Church, and build up His House. And there is a second instrument, which seems to me to be that of Christian education. You kindly alluded just now to my small labours in an intellectual way. I must say from what I have read of the labours of great men in Pagan times, in Christian times, in modern times, that those who were true, generous, hardy men—heroes, self-sacrificers, self-forgotters—were men who were built up by Jesus Christ, who were endowed with the principles of a Christian education; and, with such encouragement, such help, and such experience close to one, he must do something. There is another instrument—another help—and that is the character of those men with whom my lot has fallen in the present. You spoke tenderly and beautifully of the faith of the Irish people, and I could not help feeling in my heart glad that the vast majority of these clergymen with whom I have to work in this Arch-

diocese belong to that nation—that I have about me men who have the seal of the faithful upon their foreheads—men who have naturally, so to say, from the persecution the nation has undergone, received Christ into their hearts, and been brought to the foot of the Cross—I say that, with such encouragement and such help, one feels able to do something; but it is from Him, who alone can strengthen our hearts and our intellects, that good can come. I meet you as you have met me, and, without any self-adulation, I think I may say you will find me to work with you to build up Christ's Church unto the end.”¹

To the laity Dr Vaughan spoke as follows, being frequently interrupted by cheers:

“It is really impossible for me to thank you in the manner in which I should like to, could I express my feelings in words. You have taken me on trust, you have not known me—at least you have known very little about me—before I presented myself. You know very little about me now, but you know that I have come to you at the desire of your beloved Archbishop, and on the appointment of His Holiness the Pope. The cordiality of the welcome you have given me to-day—when I saw one steamer crowded, and then another steamer crowded, and a third, and a fourth—indeed I did not count them all, I was so bewildered with the beauty of the scenery, and with the kindness of those around me—is far more than I anticipated. With such manifestations of kindness I cannot but feel that we have met together in a manner that will join us so that we shall not part. I see far enough to be fully aware that that great demonstration—that princely demonstration—was not for the humble individual before you so much as for the office he represents, in order to make manifest to each other, and to the world about, that you honour the representatives of Christ upon earth, and that in honouring them you are in reality honouring Him. Therefore, my thoughts were carried beyond the mere manifestation of that kindness, into, as it were, the hidden sanctuary of your own hearts, and there I saw that love and kindly feeling and readiness to sacrifice your lives to God which prognosticated to me great things in this city amongst the Catholics. I thank you for the most kind manner in which you have received me; and I may say this in allusion to one point—to my having

¹ Moran, *History*, pp. 657-9.

sprung from a very old Catholic family—that we, the old Catholics of England, who went through its persecuting days, with the rack and the gibbet, can stretch out a hand across the water to those who live in the Island of Saints; and I say that I hold out my hand of brotherhood to you. You may call me an Englishman if you will. I am one; but I am a Catholic first. We join in a holy brotherhood, and with the help of God, will fight the evils of the world. I will not detain you longer, for you will often hear me speak, I daresay. I still thank you for all you have shown me to-day.”¹

The impression this great and enthusiastic reception made on him sank deep into his memory, and was frequently afterwards alluded to in terms of pleased appreciation. To his father he wrote about it as follows, on 29th of December 1873:—“I had a grand reception. Six steamers, loaded with enthusiastic Catholics, came out to sea to meet me, and accompanied me to land. There I met the dear old Archbishop and a crowd of over 20,000 people, of all classes and denominations, who had been expecting my arrival all day. We drove through the town to the Cathedral, and the *Te Deum* being sung, two addresses were read to me, one from the clergy by the Vicar-General, the other from the laity by Judge Fawcett. I replied in such a way as seems to have conciliated all. Everyone, Protestants and all, has been most kind. . . . The weather is beautiful but very hot, Christmas day was roasting. But fortunately the heat is not oppressive, and I am in capital form.”

“The first impression made by the newly arrived Archbishop was an eminently favourable one.” So writes his biographer in *Australian Men of Mark*. “His fresh and vigorous manhood, shown forth in a clear and ringing voice, the gallant form, and the kindling eye that captivated all hearers, pleased his audiences at once, and placed him on good terms with the people. There was an unbounding healthfulness about him which promised a long and eventful Episcopacy, and he seemed to enter on his onerous duties with all the fresh enthusiasm of a generous boy. Two days after his arrival he attended on Speech-day at Lyndhurst College, and there, in reply to an address from the ex-students’ Union—he struck a vigorous key-note of his future

¹ *Australian Men of Mark*, Vol. i, p. 193

career in promising to use every effort to further the cause of Education in the great struggle then commencing. He said:—'We have all our parts in that common cause, for we have not only to educate ourselves, but throughout our lives to do all we can to extend to others whatever advantages of this nature it may have been our happiness to receive. I hope to do all I can to help you all in fighting the battle. If we are only true to God and to ourselves, we must and shall succeed.' Three days later, at a meeting held on Sunday evening, in aid of St Mary's Cathedral building fund he took up for the first time the other great works with which his name is now associated. He pledged himself to the building of St Mary's Cathedral, and the story of that gigantic undertaking shows how he redeemed his promise."¹ In the presence of Dr Polding, who presided, he said:—"I am glad to take part in the magnificent work in which you are engaged—in building up the House of God, in erecting your splendid Cathedral. It is indeed, a cheering thing in this new world to see the great Cathedrals of old living, as it were, over again—to see the old faith and love of art and architecture in their grandest and most beauteous forms establishing themselves in this new and growing Continent, and to feel that the old glories of the Catholic Church may yet be rivalled by the new ones. How is it that these great acts of faith have been raised by the hands of Catholic men throughout the world? The secret is a simple one—simple as sublime—because they believed in the real presence of Christ crucified upon the altar. No home could be too costly or too beautiful for Him. Besides this, you feel, however, that no monument could be too lasting to perpetuate, as it were, his name who has borne the heat and burthen of the day, and has built up this great Australian Church. May he live to see the completion of the great work which he has begun! and may it be my privilege to spend and be spent in labouring hand in hand with a people who cherish in their hearts so tender a love of the House of God."² £148 were subscribed that evening.

It will be perceived, therefore, that besides his general administration in spirituals and temporals, his achievements were chiefly these two—first and greatest, the establishment on a firm basis of independent Catholic elementary education; and, secondly, the rebuilding of the Cathedral Church of St

¹ Vol. i, p. 193.

² Moran, *History*, p. 659.

Mary in Sydney. The importance of the former work cannot be over-estimated. That a Catholic community, refusing all Government help, and casting off all State fetters, should successfully educate by their own sacrifices the whole of their poor children, is a magnificent feat and a bright example. At the end of Dr Vaughan's ten years of duty, the Catholic population of the diocese of Sydney was set down at about 93,600. The Catholic children actually at school in January, 1883, were calculated at 15,200, of whom 12,500 were attending Catholic schools, the remaining children being in other schools. One of the secrets of Archbishop Vaughan's success is revealed in the fact that no less than 10,916 of those children were taught by religious men and women. But a very large part of the success was undoubtedly due simply to his flock's enthusiasm and his own influence.

Archbishop Vaughan's private life was, in one respect at least, very remarkable. He never made any friends; and he truly said, at the moment of his sailing for Europe, that he left his adopted home with a heart as unattached to persons as when he had arrived there ten years before. It was not that his flock were not fond of him, or that his clergy kept at a distance. He might have had intimacies by the score, and as much society as he could have received. Moreover his real love and esteem for his devoted priests and for those good, generous, and self-sacrificing laymen who have been the glory and the mainstay of the Church of Australia, was deep and well-known. But he was a solitary man.

On his arrival in Sydney, he lived for a few weeks at the Sacred Heart Presbytery with the aged Dr Polding. But Eveleigh House which Archbishop Polding had bought a short while before in the St Benedict's district was furnished as a separate residence for Dr Vaughan. He remained there, however, but a short time. He had observed what might be made out of the beautiful college of St John, in the Sydney University; and his desire being for some sort of community life, arrangements were made by which Dr Forrest resigned the Rectorship, which the Coadjutor-Archbishop assumed, resigning it on Dr Polding's death to Father Anselm Gillett.

At St John's he settled, therefore, and there he lived throughout his stay in Australia. His rooms in the college were as simple as in a monastery. In his sitting-room an uncarpeted floor, the walls hidden by bookshelves, a crucifix, his writing-desk on which was a skull—no other ornament whatever. His bedroom, the walls and floor bare, a bed of the commonest description, a plain table, a washhand stand and a wardrobe, a *Mater Dolorosa* and a large rosary. These things indicated the simplicity of the man, and the poverty of the monk. As a son of St Benedict, his robes, even as Archbishop, were black, not purple. He could not rise very early in the morning, on account of the weakness of his heart, but he was up by six o'clock. Many a time, especially after one of his long and arduous discourses in the Cathedral, the beatings of his heart made his bed and his room actually vibrate for hours after he had retired to rest. He said Mass daily in his private chapel, attended by Father Gillett. He breakfasted at 8-30 and in the morning he transacted business at the Cathedral or worked in his study from nine till he dined at 2 o'clock, generally alone with his secretary, sometimes with a priest or two, rarely with anyone else. In the afternoon he would perhaps drive out and, if necessary, pay visits of ceremony; or if a priest were sick, he would visit him and remain by his side. Much of his writing for the press, and of his Roman correspondence, was done in the evening by the help of a typewriter. His letters to his friends in England were very infrequent, especially after the death of his father. At ten o'clock he retired. Such was Dr Vaughan's ordinary horarium.

The details of a Bishop's life in his diocese consist for the most part in that daily attention to the business which each day brings, and in that unceasing devotion to dry matters of spiritual oversight, of building, and of finance, which are of little interest to anyone, unless trouble occurs. As regards administration, it is enough to say that Archbishop Vaughan left the financial affairs of the Diocese of Sydney in a very much more satisfactory state than that in which he found them. By a combination of decision and patient persever-

ance he extinguished debt, set accounts in order, and made property pay, in so much that on his death, his successor had only to use to the utmost for the advancement of the Church, the munificent liberality of the past and present Catholic flock of New South Wales.

For the first four years after his arrival in Sydney, Dr Vaughan did not come so prominently forward, being only Coadjutor, as he did in later years as Archbishop of Sydney.

The Coadjutor-Archbishop paid his first official visit to the Rector and Fellows of St John's College, within the University of Sydney on Tuesday, 5th May 1874, accompanied by Father Gillett, and was received by the Very Reverend Dr Forrest and the Fellows in University uniform in the *Aula Maxima* and was presented with a special address of welcome in which they "deeply regret that, owing to causes which it would be out of place here to discuss, this College has not hitherto realised the aspirations of its founders." They trusted, however, "that his Grace's arrival would be a new era in its history."

Dr Vaughan's reply was as follows, setting out in some detail his views about higher education, and the place he hoped St John's would hold in the coming educational battle.

"I am deeply sensible," he said, "of the honour which you, the Rector and Fellows of this College, are conferring upon me, in thus formally, and as a corporate body, bidding me welcome to St John's. The words in which that welcome is expressed are few and simple; but, like a text or a motto, they are pregnant with significance, and suggest to the reflecting mind a whole world of serious and not unpleasing thought. To me collegiate and academical pursuits have ever been very sweet indeed. The simplicity, frugality, and purity of the Catholic scholar's private life—a life which aims, to use a poet's words, at 'plain living and high thinking,'—naturally offers many attractions to one who has been called to consecrate his energies to the service of the altar, and to guard the sanctuary of religious truth. To have room to breathe, and time to think, to pray and to resolve, in the midst of the whirl and fever of the

nineteenth century, are great privileges—privileges, I can assure you, gentlemen, which are valued by none more highly than myself. But my interest in this institution springs from a deeper source, and takes a wider range, than could possibly be the case with regard to any merely personal preference of my own. From the peace and security of his study-room, the student—who is not a simple dreamer—looks out with lively interest, and at times with keen anxiety, on the battle which is ever raging in one quarter or another on the vast field of human energies. Over against those divers religious forces which base their existence on Christian revelation, I have perceived an ever-growing body of men, massing themselves together from almost every walk of life, and falling into some kind of shape or consistency through their common attitude of menace to Christianity in all its creeds. Its attractive power springs from the way it wields, what I may call the awful logic of denial. All forms of Christianity, however fragmentary, seem to possess a kind of animal instinct, which urges them to repel the assaults of such a foe as this. Each and all, in one way or the other, naturally aim at the preservation of their own peculiar form of life. But, from what I have been able to observe, the Catholic Church alone is showing herself robust enough to offer any semblance of successful opposition to the common enemy. And this is not at all unnatural. For, taking merely a human view of her, her great historic name, her wide-spread influence, her strong organisation, and the heroism of so many of her children, point her out as the natural opponent—the only system with weight and stamina enough to resist the pressure of a sustained and vigorous attack. The wave of infidelity which is upheaving, confusing, and, I may say, sickening the mind of Europe, will, doubtless, in due course, break upon these shores; or, to change the figure, the battle which is being waged in the old world will have to be fought out in the new. Now, I believe it is the case that before a strategist takes up his position in the field, he carefully reconnoitres the ground, and endeavours to discover the key to his position, and is it at all singular, gentlemen, that I, with such thoughts as these occupying my mind, on coming a stranger to this Colony, should have cast about me to find the coign of vantage, the stronghold of the Catholic position? I can answer you, gentlemen, I was not long discovering where it lay; for, no sooner did my eyes fall upon this noble pile of buildings than, with the quickness and vividness of light, I recognised

it as being pre-eminently fitted to become the main fortress amongst us of Catholic Christianity. All praise to those generous men and women, who, as I know, many of them, at great personal sacrifice, raised a princely sum to build this College with! all praise to that enlightened Government which, with a statesmanship not likely to be forgotten, doubled the sum which had been collected, and made it £40,000! I, for one, recognise with admiration, in this great work, a spirit of true progress and beneficence in the people of this Colony; and, as far as in me lies, and in so far as I may be permitted to do so, I shall use my best energies and such poor means as I may possess to assist in bringing about such results in times to come as may be in keeping with these glorious beginnings—such results as may in some measure repay, and, if so be, reward those noble friends of liberal and enlightened education who have set me such a glorious example. And when I turn from this material building to the principles animating those who compose the fibre of its strength, I must confess that I feel myself cheered by a large and sanguine hope. For the very same principles which are laid down by the civil power as the *raison d'être* of this institution—the very object or end for which this College was instituted and incorporated, is absolutely identical with that which has rendered the Church and those learned bodies subject to her control, so formidable against infidelity and irreligion, whenever it has been their duty to grapple with those poisonous enemies. Wherever men have been carefully 'brought up in the doctrines and discipline of the Roman Catholic Church,' and have received 'systematic religious instruction,' in the Catholic faith, there athletes have been so exercised and so equipped as to be able not only to confront but also to confound the modern manœuvres of an adversary as old as he is implacable. Here, the civil power and the Catholic Church find themselves in perfect harmony. Here, the more successful the training of youth in Catholic doctrines and discipline, the more intensely they are imbued with the theology of the Catholic Church, so much the more perfectly will this institution be carrying out the object for which it was incorporated, and so much the more completely will it be fulfilling the Church's highest aspirations in its regard.

"The vital spark, gentlemen, of your academic life, is as old as the lungs of Christianity itself; it was incarnate in the great Irish school of St Finian, and its traditions, and the odour of its sweetness, like that which is said sometimes to hover

about the bodies of departed saints, still lurk among the beautiful halls and colleges, the chapels and the cloisters of Oxford and of Cambridge. Yes: the same vital principle which is the life of your body corporate now, once animated those foremost Universities which in days gone by were justly called the lights and the eyes of England. They were Catholic in faith and science, in philosophy and literature, in discipline and morals. The modern world may look back upon those select specimens of past Catholic greatness, and see what fair and fragrant trees of knowledge, beauteous in blossom and rich in fruits, gradually, and in a course of years arose to their full stature, from a corn or seed identical in specific character with that which is the living germ of the body corporate which I see before me. Thus the example of the past serves as a presage of the future. You have been asked, gentlemen, to try no hazardous experiment; you have simply to aim at doing what your forefathers have done before you; you have to sow the seed of that imperishable tree, which, when 'planted by the stream of the running waters,' has never failed to 'bring forth its fruit in due season.' For a time it is buried out of sight, dead, as some may think, and without a resurrection; but its roots are even now silently striking into the ground, and the day will surely dawn when the earth will bud forth that which will mightily subserve the moral and intellectual salvation of our people! But do not imagine, gentlemen, from what I have been saying, that I am confusing the education which fits a man for the world, with the training of Catholic missionaries and religious controversialists. The duties of clergymen and laymen in regard to Christianity, are as distinct as their vocations. Still, both classes of men, if they are Christians worthy of the name, must of necessity be witnesses to the truth which is within them, and influence mankind by the impress of their lives. For example, the main object of the profession of arms is to defend one's country; that of the judicial Bench, I believe, to give decisions according to law; still, the soldier is looked upon as the embodiment of honour, while the judge is the type of strict impartiality. So with the really Christian gentleman, whilst he is educated so as to acquit himself with honour in the battle of life, he, at the same time, becomes a pattern of what is morally and intellectually beautiful in the teachings of the Gospel—he is a breathing manifestation of Christian truth. What the clergyman or controversialist does consciously in the pulpit, he does unconsciously by the whole character of his life.

"Men are not asked so much to believe what he says, as to look at what he does; or rather, they are not asked to do anything at all; for, whether they will or no, the very demeanour of such a man as this inflicts itself upon them as an exposition of Christianity, and the world becomes impressed by the force of a living fact which is energising before its eyes. I believe that in these days, especially, the logic of realities carries more weight than the logic of syllogisms, that example is stronger than precept, and that a good life is more conclusive than a brilliant argument. St Athanasius, St Augustine, and St Gregory, were mighty teachers and controversialists; but I firmly hold that the examples of their lives—that the purity and splendour of their intellects and hearts, have done more towards maintaining the pre-eminence of Catholicity, than all their writings put together. It is an old saying, that the tree is known by its fruits. We, gentlemen, are animated with a conviction as deep rooted as our faith itself, that Catholicity is the one tree of life, whose very leaves are for the healing of the nations. Majestic as the cedar, fruitful as the palm, fragrant as the balsam, if it be but cultivated and cherished carefully and tenderly, men will soon declare it to be fair to behold and sweet to eat of, whilst they will reject and fling from them with horror, the scorpions and stones which infidelity offers them in the place of bread.

"Thus, the Christian gentleman, if he has been stamped with the royal image and inscription in his youth, will bear the evidence of his Christianity about with him. The better Christian he is, so much the better man of the world will he become, elevating, refining, and ennobling his special pursuits in life with the loveliness and graces of a Christ-like character. Gentlemen, I thank you once again for your kind and sympathising words, and hope that we may work together in this College during many years to come, in advancing the interests of the purest and noblest cause which could be intrusted by God into the hands of man."¹

Dr Vaughan's presence was in great request at every great function, even outside the limits of the Diocese of Sydney. Thus on 22nd of February he preached at Bathurst on the occasion of the dedication of that Diocese to the

¹ *Advent Conferences, etc.*, 1876. Appendix. Extract from the minutes of the Council Book of St John's College, pp. 115-119.

Sacred Heart. On the 17th of May 1874, he preached at the dedication of the Cathedral at Brisbane.

But in Dr Vaughan's Australian career there was much more than mere routine work or the round of daily duties and presiding at great functions. The world, social and political, of New South Wales, was just the sphere in which his striking character and abilities were calculated to produce their greatest effect. The population of Sydney, vigorous in their youth, busy, successful, rich; not highly cultivated, yet ready to attend to a cultivated man; not definitely religious, yet with much religiousness in their disposition, soon awoke to a perception of the fact that Archbishop Vaughan was an uncommon man, and must be watched and listened to. In his very first speech in the Cathedral of Sydney, on the day he landed, the Archbishop had foreshadowed his educational policy.

At the commencement of 1874 he pointed out to a Lyndhurst audience that 'Protestantism was decaying', and the Anglican community began to stir itself. We have just seen the nature of his discourse at St John's College, in his forceful exposition of the character of the Christian gentleman. Another great effort of the popular prelate was the 'O'Connell Oration' delivered in the Exhibition Building on the O'Connell Centenary, in August 1875. The purpose of this celebration was to raise funds to found an O'Connell Scholarship in St John's College—the object was secured by the generosity of Sir Patrick Jennings, who supplemented the proceeds of the oration with a large personal subscription. It is not too much to say that this great effort made him talked about and famous over the whole Australian continent; after that day, whether in Sydney or in the bush, whether in his own diocese or on a visit to the districts of his brother Bishops, there was always a crowd to meet him, and he was the man the people wanted to see. He himself quite realised the sensation he had created, and rather enjoyed it. The following extracts from letters, never intended to be seen by any but the most intimate friends shows this:—

4th September 1874.—"It is quite marvellous—the reception I get everywhere I go. They tell me such a thing was never heard of before. The Governor is nothing to it; for Protestants and Jews join in the demonstration, and far more enthusiasm is shown in my regard than in his. The Protestant Bishop is simply nowhere."

12th April 1878.—"Last November I made a visitation tour through the Armidale diocese, of which I have now the administration. I travelled 1,500 miles, preached 57 sermons, and confirmed innumerable children. The Protestant Bishop fled the town (of Grafton), and all his congregation abandoned his church and came to me . . . It is the same everywhere, for somehow I have managed to get the ear of the country, and secure their attention."

A visitor at St John's College, writing to Downside on 20th February 1875, said:—

"Archbishop Vaughan returns next Monday. He is really almost idolised both by clergy and laity. Almost wherever he goes on visitation he is met and escorted by 100, 200, or 300 horsemen; purses are presented to him, and all his movements are telegraphed to the leading papers. Father Gillett is just the same as ever, except that he is rather more lively."

It was in his Advent Conferences, delivered in the year 1875, that the Archbishop first came into collision with the Anglicans of Sydney. On November the 9th of that year, the Anglican Bishop Barker had said, in the course of a speech in laying the foundation stone of a Protestant Hall, that the claims of the Catholic Church were founded upon 'frauds and forgeries.' It was to rebut this gross and public slander that Archbishop Vaughan first delivered and then wrote out and published four Conferences on the Church of Christ. He said that he regarded Bishop Barker's onslaught as a challenge to the Catholic body which it became his duty to accept. "It is a notorious fact," he said, "that for the last twenty years our accuser has seldom allowed a chance to slip of publicly reviling the Catholic Church . . . are we to be for ever silent?" The conferences are eloquent, popular, and full of telling references and quotations. The third, in which the speaker retorts upon the Anglicans

themselves, and after describing their institution, asks if *this* can be the 'Church of Christ,' is extremely effective, and the enormous audience of nearly 6,000 persons who heard it, must have thoroughly enjoyed its stirring invective. It must not be supposed that he rushed into controversy from choice, or was glad to be able to say painful things; it was just the other way.

He used to say that the days of controversy were over, and that we must begin over again in the apostolic rule of preaching the faith, and letting the seed fall where it will. But, as he said, "There are times to speak and times to be silent." The Church, he said, "is our mother, to her we are as sons. Her honour is ours; her dishonour our dishonour. He who ventures to strike at her good name, raises up an army against himself. Smite, wound, slander, calumniate, hold us up to ridicule personally, and we can bear it; but touch her not; keep your profane hands off the one we love."¹ And therefore, roused as he was by Dr Barker's 'gross and public slander,' he felt it was the time to speak, to defend the honour of our common mother, and very properly defended himself should he be accused of heat. He was willing to listen to argument. "Should any fair criticisms, and specious or solid arguments, or objections be advanced against these Conferences, the Author . . . will give them his serious attention. And if he may in this place venture to offer a remark, he would suggest, that such persons as are in the habit . . . of mixing up vituperation with their logic, would do better, if they honour him with their notice, to keep them separate. . . . The talents which make a good scold, and those which make a good logician, are not identical . . . it is not therefore unphilosophical to keep the exercise of them as distinct as possible."² Dr Vaughan had not been unmindful of Polonius' advice to Laertes:—

"Beware
Of entrance to a quarrel; but being in
Bear't that the opposer may beware of thee."

¹ 1st Conference, p. 62.
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² Preface, p. vii.

Bishop Barker did not venture to answer these Conferences.

Another address which involved Dr Vaughan in public controversy was that on the danger of modern liberalism and secret societies, delivered on the 9th of October 1876, on the occasion of the opening of the Catholic Guild Hall in Sydney, of which he had laid the foundation stone some twelve months previously. It was published under the title of '*Hidden Springs*,'¹ and showed that these were contained in Paganism, Supernaturalism and Materialism. Paganism belonged to the past; but the Church was the centre of Supernaturalism and was a vitalising energising force. Freemasonry he indicated as the centre of Materialism, whose Hidden Spring was Pride of Reason. Freemasonry had all along been denounced by the Church as her open enemy, whose purpose it was to undermine Christian Education, and the influence of the priesthood. As all the sects of Protestantism were crumbling away into various phases of unbelief, so was the Church the only bulwark against infidelity.

"Two things, then," he said, "are crucially indicative of a coming struggle: the softening of the land-slip, and the hardening of the City on the Rock. The gradual melting away of a positive belief, and the rejection wholly or in part, of a coherent scheme of doctrine, and an organised code of practice, is one of the portentous signs of a dark and distressing future."²

This onslaught had the effect of arousing the hostility of the Sydney Freemasons.

Their Grand Chaplain retorted, in a letter to the public press, that Catholic Bishops took an oath 'to persecute heretics.'

The Archbishop, in a dignified letter to the *Morning Herald* challenged him to prove it. But no proof was forthcoming; the Grand Master wrote and disowned the Chaplain; and the Freemasons were none the better for the incident.

¹ Flanagan, 1876.

² p. 40.

On the 22nd of February, 1877, the Catholic young men of Sydney presented Dr Vaughan with an archiepiscopal crosier of massive colonial gold, in acknowledging which he delivered a scholarly address on the signification and archæological history of ecclesiastical insignia. He accepted their gift, he said, as a token that they not only knew what a Catholic Archbishop was, but that they were not ashamed of recognising his authority and of appreciating his mission.

“You have placed in my hand the symbol of Episcopal dignity and authority, of solicitude and correction. . . . The crosier . . . typified at the first that authority and power of which it is the significant emblem to this day. This authority and power are summed up in the following characteristic line of mediæval Latinity:—‘*Attrahe per curvum, medio rege, punge per imum.*’—Draw towards you with the crook, support with the middle, strike with the point. Evidently those words are meant to express authority and jurisdiction.” He then enlarged on the work and qualities of a Catholic Bishop, and touched upon the claims they make over those who come under their jurisdiction and authority. Finally he said:—“I cannot finish these remarks without saying how much, how deeply, I appreciate the forbearance that has been shown me by my non-Catholic fellow-countrymen since I have been in this Colony. All those who are in the habit of frequenting the civilised walks of society have been much more patient with me than I had any right to hope; whilst the press which has of course little sympathy with principles which are dearer to me, I hope, than life, has treated me with fairness always, and at times with generosity. The only return I know how to make for all this, is to promise my fellow-countrymen as I now promise you, that I will strive, whilst preaching with full voice and uncompromising utterance, those truths which I know to be the medicine of life and immortality for all of us, to do so with that charity and gentleness which will prove to them that I love them better than I love their flattery, or even their approval.”¹

During the course of the following month,—that is, on 16th of March, 1877,—Archbishop Polding died, and Dr

¹ Appendix to *Lenten Exercises*. Flanagan, Sydney, 1877,—pp. 188-199.

Vaughan became Archbishop of Sydney by right of succession, and at once applied to Rome for the Pallium. He received it by post, and was solemnly invested with it on 13th January 1878, by the senior Suffragan, the Bishop of Bathurst, acting as Commissary of the Holy See, in the presence of several other Bishops. His clergy presented an address to their Archbishop on this occasion; and in his reply he said that "the Sacred Pallium was a symbol of unity, a bond which united the hierarchical order, and by which special authority was given to the chief pastor of an Ecclesiastical Province. It was a sign of communion with the Roman See, betokening the obedience of an Archbishop to St Peter and his successors, on which the vitality and the organic expansion of the Church depend, for without organic unity there is no life, there is merely decay and death. The Pallium signifies oneness with the Head of all, loyalty to Him and to His teachings, and an untrammelled communion with His living voice exercising His authority in the direction and governance of the Universal Church. It is a bond of charity, which binds the Archbishop with the Supreme See, the Bishops with the Archbishop, and the clergy and the people with the ruling spiritual authorities placed over them. Thus, (he added) is the vast fabric of the Church of God spread throughout the world knit together; thus do many nations and many peoples find a oneness and a strength; thus do we find our stay in the firmness and unfailling faith of Peter."

It is worthy of passing note that Archbishop Polding had received the Pallium three different times, having twice lost his Pallium by fire. But this was the first time that an investiture had taken place in Australia itself.

Before taking up the chronicle of Dr Vaughan's work as Metropolitan of New South Wales, we must return to his educational work. In 1874, on Dr Forrest's resignation of the Rectorship of St John's College, Dr Vaughan accepted that post, and opened the College anew, after making many alterations and improvements. On that memorable occasion

he delivered the first of his College addresses, entitled '*Higher Education*,'¹ and every year, thereafter, on Commemoration Day, he repeated for the benefit of the students, and the cultured portion of the public generally, the highly polished and scholarly treat he had afforded on that occasion. "These speeches had the effect of raising the level of culture and higher education immeasurably throughout the Colonies. They brought the erudition and its fine associations of the most exclusive of European circles to our own doors."²

This very able address was given, as Dr Vaughan said, "to pledge ourselves to the Catholic public that we shall strain every nerve on our part to make it (the college) a success, and to secure from them at the same time—seeing, as they do see, what already has been done—that cordial co-operation, and that substantial support, without which such institutions as these must dwindle away, and all our most earnest energies must be without effect." He pointed out to them that "whilst the University is exercising the intellect and disciplining the will, we shall have to inform, instruct, and educate the heart." In the course of the address he "pointed out the strength and then the weakness of Grecian and Roman education . . . the successes and failures of nations when left to themselves without supernatural religion." Turning to Christian times he contrasted with these the motive power of Christ in His Church and her teaching—Love; and drew out the principles of a Christian education as developed by the earliest masters, in the mediæval Universities, showing the solicitude of Popes and Bishops for a right method of imparting all that education implies. Then passing on to modern times, and their requirements, he concluded by exclaiming that "the Christian and the Gentleman will be the fruit of the maxims which it will be our privilege to inculcate. . . . I say, then, to myself, and to all those who have thrown their lot with me in this great undertaking: Let us be humble, and pray much, and work hard, economising our strength, that we may spend it all on God, never giving way, or slackening in our efforts; remembering that we work, not for

¹ Moore, Sydney, 1875.

² *Australian Men of Mark*, vol. i, p. 194.

ourselves, or for man, or for name or fame, or success, but simply out of Love of Christ."¹

On his succession to the Archbishopric of Sydney, Dr Vaughan at once resigned the Rectorship of St John's College, which devolved on Father Anselm Gillett, who entered on the active duties of his post, and laboured indefatigably. His first public duty was the laying of the foundation stone of a church at Forest Lodge, in the presence of some 2000 people. Shortly afterwards his Grace issued his first Pastoral, entitled "Pius the Ninth and the Revolution," having for its basis the famous papal Allocution issued by the Pope on March 12th, 1877, and given as an appendix to the Pastoral. It was "Given at Sydney, on the sixth of

¹ A prospectus of St John's, for Michaelmas Term 1874, lies before me. The horarium is filled in in handwriting and is of no interest. The Text Books prescribed are as follows :—

Theology	Perrone	<i>Praelectiones Theologicae</i>
Philosophy	Hill	<i>Elements</i> , (2nd Ed.)
Religious Instruction	Hay	<i>Sincere Christian</i>
Mathematics	Potts	<i>Euclid</i>
	Barnard Smith	<i>Arithmetic</i>
	Wood	<i>Algebra</i>
	Todhunter	<i>Trigonometry</i>
	Parkinson	<i>Mechanics</i>
Classics, (according to the year's University course.)		
History	Lingard	} <i>Modern History</i>
	Fredet	
	Darras	
Sacred Scriptures	Janssen	<i>Hermeneutica Sacra</i>

The Lecturers were :—

Rector (ARCHBISHOP VAUGHAN, D.D.) :—Theology and Philosophy.

Vice-Rector (REV. W. GILLETT) :—Religious Instruction and Sacred Scripture.

W. W. TARLETON, Esq., B.A., (Camb.)—M.A., (Syd.) :—Mathematics.

W. A. HYNES, Esq., B.A., (Syd.) :—Classics.

CHARLES HEYDON, Esq. :—History.

The fees were :—for admission, £2 2s. od. ; annual, for resident students, £80 ; annual for non-resident students, £22 10s. od. ; to keep name on the Books, (per annum, paid in advance), £1 1s. od. ; or one payment of £5 os. od.

July 1877, and ordered to be explained or read in all churches of the Diocese, during the four Sundays following its reception." This Pastoral is a very powerful invective against, and exposition of the iniquitous campaign of Materialism—Anarchy and Atheism—against the Church and its Head; and forms a valuable corollary and justification of his address on '*Hidden Springs*.' It covers the same ground, but is replete with "modern instances" taken from the record of the dealings of the Government of United Italy in its spoliation of the Church and its legislation subversive of the Pope's authority.

Dr Vaughan's Education campaign was long and arduous. His '*Pastorals and Speeches on Education*' have been published in a separate form.¹ The volume opens with the joint Pastoral of the Archbishop and Bishops of the Province, issued in June 1879, urging Catholics to use only Catholic schools, and to agitate for a change in the law. Then followed five pastorals of the Archbishop's own, all issued during August, September, and October of the same year, and filled with exhortations, arguments, and figures. During the same time, and up to Christmas, he spoke at least eight times on the same vital subject. At the beginning of 1880 we have four more addresses. The last address in the volume was in reply to an attack made upon him by Sir Henry Parkes, then Premier. The Prime Minister had called him an 'audacious Prelate,' and said various things about his intolerance and seditious teaching. Archbishop Vaughan's reply was received with very great satisfaction by the public of New South Wales, and Sir Henry Parkes was obliged to make some kind of apology. This is how the incident presented itself to a non-Catholic, and probably represents the feeling of the general public.

"In 1880 an Education Bill was passed in Parliament by Sir Henry Parkes, under which all aid to denominational education ceased at the end of 1882. During this period, and especially during 1880, Dr Vaughan delivered a number of

Flanagan, Sydney, 1880.

stirring and spirited speeches on the Education Question, and in one of these, replying to a charge of sedition made against him by Sir Henry Parkes, he replied in such severe and scarifying terms, and administered such a severe verbal castigation to his opponent, that the Premier did not repeat his mistake."¹ Dr Vaughan said:—"I hereby challenge my accuser either to test the justice of his accusation, by legal action, or to withdraw his accusation, so publicly made in his high place in Parliament, against my loyalty." In his speech he made it clear that the avowed object of Sir Henry Parkes's Education Bill was to destroy denominational schools, and thus "directly to tend towards the extinction of the Catholic religion, of the Catholic sacraments, and of the calling of the Catholic clergy," and that therefore he had to be opposed in the interests of tolerance, the rights of men and of conscience—in fact, of liberty and freedom as guaranteed by the British Constitution.

In preference to making a selection of our own from a score of addresses on the burning Education question, it will be better to take a passage chosen by a non-Catholic, in order to show how Dr Vaughan fought his battle, and how he appealed to the sense of justice of his non-Catholic fellow-citizens, and how he caught their ear. The biographer in *Australian Men of Mark*,² chose the following stirring words from speeches at Pymont and Surrey Hills, just after the passing of the Bill. The Archbishop always aimed at mere justice, that is, payment by results, and no favour, and then had no misgivings as to the future.

"In spite of the mountain of prejudice and distrust which stands in our way, in spite of our being so profoundly misunderstood—I firmly believe that our day will come if we desire it, and that our fellow-men will concede to us what we conscientiously believe to be our just rights. Now, so far, I have brought out two things—first, the fact that we have been,—as we expected to be—deprived of all help for our schools; and, secondly, that the majority, in whose power we are, though they have their hands on us now, will, when the day comes, take them off and give us what we ask for. . . . I must say I have great faith in the

¹ *Australian Men of Mark*, Vol. i, p. 197.

² Vol. i, p. 197.

good nature of my fellow-men, and cannot help being persuaded that if we are earnest and self-denying and true to the principles of our faith for a few years, the sympathy of the public will of itself grow towards us; and that, being convinced of our sincerity and straightforwardness, they will provide some scheme by means of which we shall get equal help with others for the secular portion of the children's education. . . . However loud the popular cry may be, and however violently it may express itself against a cause, if that cause be a just one, under popular and representative government it will eventually prevail, and justice and fair play will conquer though always opposed by certain factions which live and thrive in turmoil. We prefer our own schools, which are under our own control—though we are quite ready to accept the principle of payment by results; and we are able—I think I have shown that—and willing, and determined to spend ourselves and be spent—however unjustly for a time we may be treated—in giving a thoroughly sound Christian course of instruction, and a thoroughly sincere Christian education to every Catholic child in this Archdiocese. I have told you what your duty is, and you all know that the principles I have been insisting on have God's own truth in them, and a community that can spend over £200,000 sterling of its own free money on religion and education in the way you are doing, cannot be ill-treated for ever. And I know that you hold with me that there could be no more glorious or gracious task on earth for any man to put his hand to, or for any man to spend his life in, than that of planting deep into the soil of our adopted country that Christian faith whose very leaves are for the healing of the nations." The same biographer goes on to say, quoting from a speech made at Balmain on 15th April 1883, "a glimpse of the practical effect of Dr Vaughan's labours in the cause of education is afforded by one of his last speeches in the Colony." This is the extract:—

"When I came to the Colony in 1873, the number of chapels and churches in the Archdiocese was 53, of which 29 were in the city and suburbs, and the remaining 24 in the country districts. Now, in 1883, the number of chapels and churches is 120; of these 39 are in the city and suburbs, and 81 in the country districts. In 1873 the number of schools was 34, of which 23 were in the city and suburbs, and 11 in the country districts. Now, that is, in 1883, we have 102 schools, 62 in the city and suburbs, and 40 in the country districts. The difference between 34 and 102 during ten years is a very

remarkable increase. According to returns that I have carefully prepared, we have at this moment 15,200 Catholic children at school. Of these, 12,500 are in Catholic schools, 2700 in other schools. Now, you know what I have said about schools being 'holy places.' You know how I believe in the teaching of men and women who have dedicated their whole beings to God. Well, I have said already that the number of Catholic schools in the Archdiocese is 102. Of these, 22 are taught at present by lay teachers; of the rest, 11 are taught by religious Orders of men, educating 2370 pupils, and 69 by religious Orders of women, educating 8546 pupils. The lay teachers have 1564, making a total as I said just now, of 12,500 children. Now, take schools taught by religious Orders. We have under their care 55 primary schools, of which 24 are mixed, 13 high schools, nine boarding and high schools combined, or boarding schools only, one orphanage, one industrial school, and one providence or home, making in all 80 establishments. A modern prophet¹ foretold, some time ago, that the change my pastoral letters effected would be 'death to the calling of the clergy.' Let us look at figures. Of the 80 establishments just mentioned, 68 have been started since I troubled the peace of Sleepy Hollow—and of these, 45 have been started since January, 1880, and 27 since the beginning of the present year. "I am going home to get more priests and Brothers—perhaps a few Premonstratensians—otherwise their work will grow too big for their hands. Now look at things from another point of view. Take our great central schools, which I have always said form the great heart of the Archdiocese. I have put this heart in the right place—in the Brothers' and Sisters' hands. At St Mary's we have 757 children, at St Benedict's 895, at St Patrick's 673, and at the Sacred Heart 767; these with St Kilda's and St John's, with St Vincent's and St Bridget's and the Home, make up 4,889 children in Sydney under the Christian and Catholic influence of men and women of heroic Christian life, teaching the rising generation, not for pay, but for God's love and sake."

In dealing with Dr Vaughan's public utterances, we must not omit to mention his '*Lenten Exercises*' in 1877²—a series of discourses, delivered in the pro-Cathedral, the subjects chosen being, 1.—The End of Man; 2.—Sin; 3.—Grace; 4.—Prayer; 5.—Confession; 6.—Communion.

¹ Sir Henry Parkes.

² Flanagan, Sydney, 1877.

They were meant to serve as points for meditation "so as to lead on to practical results." To these were added a sermon on 'Domestic Life,' showing what the Church has done for it, and "containing principles explanatory of Catholic teaching on a subject of deep and general interest."

In 1879 Dr Vaughan delivered a series of six very able Lenten Lectures on the '*Arguments for Christianity*,'¹ which he gratefully dedicated to the Right Rev. Dr Ullathorne, Bishop of Birmingham, "to associate myself and my work with the name of one who did so much in his day for the Australian Church; and who, still, I have reason to believe, looks back with interest upon a field in which he sowed a seed the fruits of which younger men are gathering."

A further series of Lenten Lectures was delivered by the Archbishop in 1882, the subject then chosen being '*Christ's Divinity*.'²

The second great branch of work with which Archbishop Vaughan's name will be immemorably associated was the effort to complete the Cathedral. The best course is to give the account of his labours for this end which appeared in *Australian Men of Mark*.³

"A series of weekly meetings to receive reports and collections was initiated in 1873. But there was not enough swing in the movement to suit the energetic nature of the Coadjutor. He commenced monthly meetings, which he personally attended, and here his personal weight and influence, and his general vitality, made a marked difference both in the enthusiasm and in the results. But it was not until October, 1880, that Dr Vaughan decided to push on the works and roof in the Cathedral. The records show us that up to this time £60,000 had been sunk in the structure, and in the month named, his Grace announced that he and his treasurer had entered into a contract with Mr John Young, the well-known contractor, whereby he was bound to have the Cathedral ready for opening by 6th January 1882, for the total sum of £30,000.

¹ Flanagan, Sydney, 1879.

² Flanagan, Sydney, 1882.

³ Vol. i, pp. 195-6.

At the meeting where this announcement was made, the Right Hon. Mr Dalley, addressing his Grace, said:—'To-night you are engaged in that great work which you have made your special labour. It has not been permitted to me to have the privilege of being with you month after month at your meetings, when, with unconquerable industry and unflinching eloquence and good humour, you have brightened the struggle, held aloft the colours, and showed your people the way to victory.' At the first meeting held within the walls of the new Cathedral on the 17th of October 1881, the sum received was £4,723, 1s. od. The Archbishop then stated that since August 1880, he had written 1,466 letters with his own hand, asking for aid in building the Cathedral, and when to this number was added a thousand replies in thanks for money received, the grand total of letters written by him to people in all parts of New South Wales, and in the neighbouring Colonies, came to 2,446. The total amount received by means of this letter-writing, exclusive of promises, was £16,409, 1s. 2d. The Archbishop sent 'begging letters' everywhere, and he urged his claims so well, that very few refused him 'something towards St Mary's.' As already stated, it was intended when the contract was let for roofing and partially completing the Cathedral, that it would be opened at the beginning of 1882; but, as the time approached, it was found that although the roof was on, it would be impossible properly to conduct the ceremonies of the Church within the building. It was finally decided to open the edifice on Friday, 8th September 1882, the Feast of the Nativity of the Blessed Virgin, and this was done. The ceremonies on the occasion, which extended over three days, were the grandest ever witnessed in the Australian Colonies. During the Triduum the immense sum of £5,000 was given as offerings.

"At the meeting in the Cathedral on the 17th of April, 1883, before his departure, the Archbishop made the gratifying announcement that the Cathedral which had cost £102,763 6s. 7d., was perfectly free from debt. It was on that occasion he said:—'Apart from the immense blessing of being able to worship here, we have placed this St Mary's Cathedral in such a condition that the community at large will never now be satisfied until roof and spire—until highest cross and highest finial—proclaim to every passenger and sailor steaming or sailing into Port Jackson, that St Mary's Cathedral, from deep and broad foundation to giddy summit,

is an accomplished fact. Now that the work I have set myself to do is done, I feel small attraction for making long speeches and expatiating upon it. I feel more inclined to let our works speak for themselves.'

"There is now in the Cathedral hung in a brass cornice near the great northern window, a large roll of names of persons of all denominations, and in all parts of Australasia—some thousands in all—who forwarded donations to St Mary's, in response to the Archbishop's begging letters. The names are written in church text, with illuminated capitals, and this interesting record will, doubtless, be preserved and treasured for many generations in the Cathedral. Altogether, Dr Vaughan wrote something like 3000 letters, and received nearly £20,000. The new peal of bells is the gift of the late Archbishop."

These joy bells rang out their first merry peals on the occasion of the opening. But in following the writer in *Australian Men of Mark* alone, the reader would miss some of the incidents connected with this rapid progress. His accounts must therefore be somewhat supplemented. To the great delight of the Catholics, the walls of the chancel and transepts had been sufficiently advanced by 1881 as to have been roofed in. It was therefore possible to hold the annual meeting of the building fund Committee in the new buildings, which was done on the 17th of October 1881. Though the works were far from being completed, yet it was a great event to be able to assemble within the walls, and no fewer than 5000 met there to show their joy on the auspicious occasion. The Archbishop presided, and the Right Honourable W. B. Dalley at the end of a very eloquent speech, thus addressed him personally:—

"It would be but an incomplete and unworthy celebration of the festival, which would, out of an apprehension of embarrassing you, omit the fullest and frankest tribute to your share in the victory. But for your devotion to it as the great distinctive labour of your life, long years must have passed away before this stage which we have now reached would have been attained. You have inspired and sustained the enthusiasm which has led to this triumphant result. And in the oblivion of individual effort, however

noble, and in the crumbling into dust of the history of human labours, however great, your name in connection with this work will be the last to disappear from the eyes of those who will kneel in this place in far distant times."¹

On Easter Monday, 1882, a "Fayre of ye olden Tyme" was held in St Mary's, to aid in paying off the debt still remaining on the as yet uncompleted Cathedral. The interior of the edifice was transformed into a series of shops of the Elizabethan age, and no effort or expense was spared to attract the citizens of every denomination to co-operate in the good work. The efforts of the Committee were crowned with complete success, and a sum of about £6000 was added to the Cathedral fund.

When the Cathedral was at length opened for Divine worship, it was still very far from being completed. Little more than the chancel and transepts with one bay of the nave had engaged the Committee's attention, and even in these portions of the sacred edifice none of the walls had been carried to their full height. Only sufficient work was done to make it possible to fix a temporary corrugated iron roof; and this, if enough to give an idea of what the Cathedral would be in its completed splendour, could not fail at the same time to stimulate the energies of the faithful to complete what had been so nobly begun.²

Archbishop Vaughan had now been ten years in Australia, and it was time, according to ecclesiastical custom, for him to pay his visit *ad limina*. He had intended to visit Europe sooner than he actually did; but as his visit implied a year's absence, and as he wished to have the instructions of the Holy See on many important matters, he waited from year to year to complete his arrangements. After opening his new Cathedral on 8th September 1882, he made a general visitation of the Diocese after the following Christmas, and settled to leave Sydney for Europe on 19th April 1883.

A few days before he sailed he blessed in the Cathedral an altar to the Sacred Heart of Jesus. Speaking to the

¹ Moran, *History*, p. 672.

² *Ibid.*

people around him he explained what was the spirit of devotion to the Sacred Heart, and urged them to give themselves wholly to our Lord; and then, saying that deeds were better than words, he informed them that from that day forward, he gave up and consecrated to the maintenance of the schools of the parish the whole of his income from the Cathedral. The Archbishop's last ceremony was the opening of St Joseph's Church at Balmain West, on the 15th of April.

It was on the 17th of April that he bade farewell to his clergy and people. After the business connected with the building fund had been transacted, two addresses were presented to him, one from the clergy, which was read by Dr Sheridan, O.S.B., the Vicar-General; and the other from the laity, read by the Hon. Sir Patrick Jennings, K.C.M.G. A purse of £700 accompanied the addresses. The Archbishop read a carefully written reply to each; and the words which he addressed to the clergy are so full of interest from a biographical point of view that they are given here. It will be observed how full they are of the feeling of the nearness of death and judgment.

“My dear Very Rev. and Rev. Fathers,—What words can I make use of in reply to your address and presentation which will, without seeming to be ungracious towards you, convey to you my real sentiments on an occasion like the present, so especially trying to myself, when I have to receive the verdict of the clergy upon me, and to listen to words in which, on the one hand, I can scarcely allow myself to take pleasure, and yet which, on the other hand, I cannot hear read without being deeply moved with a sense of affectionate gratitude and love. For whilst my ears are taking in the kind and flattering expressions which succeed each other so rapidly in my favour, whilst you all stand before me, and your spokesman tells me, in your name, that I have done faithfully and well, my reason seems to be stimulated into an unwonted activity, and I hear a voice within me asking me by what standard I am being measured by my brethren of the clergy. Dear Rev. Fathers, you are so charitable as not to fix the standard too high, and I thank you for your charity. But if it be allowable for you

to lower the standard in accommodation to my weakness, it is not allowable for me to follow your kind example. When I look upon the lives of really great, first-class Church leaders in the past, of fearless exponents of the truth—and great workers in their generation—such as St Basil, St Gregory, St Jerome, and St Chrysostom,—I am deeply impressed by your kind consideration in my regard, and by the mediocrity of my performances in every line of duty since I have been amongst you in this Colony; and far from being elated or dazzled by your most generous expressions, I am struck—I was almost going to say wounded—by a sense of depression at the thought of what really might have been done by one who could more successfully have approached towards the standard which I have proposed with so little success, for my own imitation. But there is something which pierces far sharper and deeper into the chamber of my inmost spirit than all this, and that is the anticipation of a judgment which will be pronounced upon me by a very different tribunal. Yes, dear Rev. Fathers, I know what you say; I thank you for what you say; but what will my Judge say when I have to give an account of my stewardship before His court? Such thoughts as these inflict themselves upon me in spite of myself whilst my ears are taking in your favourable words. And yet, though I am sobered, and I may say saddened and depressed by the pictures which such an occasion as this seems to thrust up before my imagination, I do at the very same time—so complicated is our subtle human nature—thank you with unfeigned love, for your extreme goodness towards me, and for your patience; for your genuine loyalty towards me, tested so often, exhibited so frequently, in many trying ways, during the last ten years; for your jealousy of my reputation and good name, which you have treated as if they had been your own; for your pride in any little successes I may have been permitted to achieve, and, above all, for your brave and consistent support of me, when I have been forced, by a sense of duty, to say and do unpopular things, and to contristate those whom I should naturally have felt such a delight in giving every pleasure to.

“Through good report and evil report, in fair and foul weather equally, you have stood at my side whilst preaching the doctrines of the old glorious religion. The Catholic Church is not of to-day or yesterday: and her principles of action are as old as her charmed life. Those who run may read the simple Gospel teachings of her spokesmen. Her

leading maxims I have developed and insisted on. Her fundamental doctrines have been the subject-matter of my Pastorals and speeches, and I have never dared to go one step beyond the catechism and the Apostles' Creed; and you, dear Rev. Fathers, have, every one of you, been on my side, because I have ever identified myself with her heavenly policy, and with her enlightened interpretation of the Gospel of Jesus Christ. I take your address as summarising, with great exactness, your attitude towards myself during the course of the last ten eventful years. I thank the Holy Spirit, the Comforter, for thus having bound us into one charity of Christ. Had it not been for this identity of spirit, this bond of union, this mutual and unclouded confidence, we should not be assembled in this great fane to-night; we should still be worshipping mournfully in a miserable barn. Had it not been for your co-operation, your self-sacrifice, your appreciation of the Church's ordinary *magisterium* regarding Education, the Education question would not have been, as it is now, practically solved. The Church was showing signs of losing her elasticity. Her little ones—who especially belong to Christ—were in danger of being reared in an atmosphere deprived, scientifically, of every germ of Catholic faith. Your Catholic instincts, the instincts of men coming from a land which, amidst the wreck of all things dearest in life, has ever cherished the faith of St Patrick—and will cherish it to the end—the unbroken tradition of your faith—dear Rev. Fathers—has drawn you perhaps, in spite of yourselves, to my side, and has kept you there; or, to sum up all I mean to say in a single sentence, you have saved the Roman Catholic Religion in this Archdiocese of Sydney. What sane man would prefer a little miserable human popularity to the achievement of such a result as that? At times I have scarcely been able to resist a smile—though, I can assure you, not an ill-natured smile—at the surprise which men of the world have expressed, from time to time, at my courage, as they called it, in going straight against the tide of popular feeling; and they have spoken kindly of my pluck. I said to myself all the while, dear Rev. Fathers, 'They little know what a big coward I am.' Had I to be judged at the last day by the public opinion of this Colony, it would be a very different affair indeed. But when our fate has to be settled once for all, we shall find ourselves in a truly democratic position, all standing on an equality before a very different court. My anxiety is to stand well there—before the

tribunal of our common Master; and if I seem to men of the world to show courage in breasting public opinion, it is because I know that public opinion will not judge me at the last day, can neither reward me with heaven for flattering it, nor consign me to hell for all eternity for speaking out the truth; whereas, my Master can and will reward me everlastingly if I am true to Him; and can and will most assuredly punish me everlastingly if I die out of His favour. Besides that, His judgments are always right, and justice and truth are the foundation of His throne; expressions which cannot, except ironically, be made use of regarding the *dicta* of public opinion, even in New South Wales. Yet, do not let it be imagined that, in saying this, I think lightly of my fellow-man, or of his opinions, or of the opinions of the masses; on the contrary, I hold their opinions in great respect. '*Vox populi vox Dei*' is not without its meaning, even in the nineteenth century. I look upon it as a misfortune when public opinion has to be opposed, especially by ecclesiastics; but when it runs counter to some great Church principle—to some principle of the Gospel—to some principle known to be portion of her Divine message—to that *Depositum* which she is gifted with inerrancy to teach to the people, in such a case our duty is very clear; and if we shirk that duty—if we deny Christ before men, He, our Master, will deny us before His Father Who is in heaven. And public opinion, exercising that strange versatility which is especial to it, would scream with astonishment as well as delight at having caught us tripping in a place she would least have expected it possible.

"It is seldom one has an opportunity of touching thus publicly on fundamental principles of Catholic thought and action. I am glad to have been provided with this opportunity of doing so. We follow, in all storms, the steady electric light of a Church which we hold to be divinely gifted with inerrancy in moral and dogmatic teaching; and we are always ready in all fogs and mists, with all charity to all men, to abide by the result. Those who conscientiously oppose us now, will be for us, in their children; and though for many ages there will be strife, before the world collapses there will be not only one shepherd, but, with God's grace, one only fold. Anyhow, let us do our work in our day. The spiritual empire, of which we are soldiers, by its very history, stirs up the fires of charity and zeal in our hearts. Ours is one of the very few causes in the world worth living for, and dying for, too; and whatever be our exertions, they

look very insignificant and mean when compared with the heroic labours and sacrifices of those who have gone before us. Dear Rev. Fathers, I once again, again and again thank you for your kindness and charity towards me. I thank you also for your handsome donation. I scarcely could have too large an income, when all the calls that come upon me are considered. You could not have given me a more acceptable present than money, for nothing gives me more genuine pleasure than giving it away. May God bless you all—you dear beloved men—and keep you, and support you in your heroic solitary loving life. Pray for me till I come back. Love me and care for me in your quiet silent thoughts. If we are not friends, who ever in this world will be friends? I will not forget you, whether in the busy city or the solitary trying bush, at the tomb of our great exemplars—St Peter and St Paul; and when kneeling at the feet of the successor of the Fisherman, and when humbly kissing the cross upon his instep, I will assure him that I would not exchange you, dearly beloved brothers in love and in sacrifice, for any other body of Catholic clergy in the English speaking world.”

One further citation must be made. It contains the words which, on this same occasion, he addressed spontaneously, and from the sudden impulse of his heart, to the crowds who filled the Cathedral. Read in the light of the events that were to follow soon, it has the mournful and pathetic interest of a final leave-taking; they were valedictory words, which, remembered a few months later when the tidings of his sudden death arrived, acquired a new and poignant pathos.

“I hardly like to go away without saying one or two very short words to the people here at large. I can hardly allow myself to pass away absolutely in silence, inasmuch as I feel an attraction simply to say with all love and all affection—good-bye. It is a painful, a sad thing to say, but we have to say good-bye from time to time, and at last we have got to say good-bye altogether, so it is well for us to practise ourselves in saying it, and I think you are giving me a pretty good trial of it on this occasion. I need not say how strange my feelings are on leaving the Colony. I do not feel any kind of elation or any great joy, like a schoolboy who is going home. When I came out here I came for good. I

was forty years of age, and by forty years you have made all your friends, I suppose; and, when you have made them and left them, you are a different man from one who has been living all his life in the same place.

"Now that I am leaving here for home again, I feel as if I were going back to a dreamland, and when I look back to so many friends who have been taken away, and so many changes which have taken place, and to the general condition of things so arranged, as if I did not belong to them, I rather feel as if I were leaving home in leaving you. I feel the impression of a kind of sadness rather than any particularly bright joy in the anticipation of getting on board ship and sailing 16,000 miles to the old country from which I came. Of course I shall be very pleased to see my own people, and they will be very pleased to see me; but all the time I should have 'Good-bye' in my mind. I shall go and see them, and come away—come back to you—(great applause)—come back to you who have made my life so happy in this Colony, and who have given me an opportunity to do that which I love most—to do good to the people, to preach the high things of God, to feel that I am sailing and labouring in His favour, and that you recognise the work I am doing and join and assist me in carrying it out. All this happiness and pleasure you have given me, and when I come back I hope for another ten years to take up my labour and carry it out, if possible, with more energy and more earnestness than I have done during the last ten years. I wish you, then—as I shall not address you again, I suppose, until I return to the Colony—I wish you, your wives and families, your children and homes, all the prosperity that God thinks good for you in this world; I wish you all peace amongst yourselves; I wish you especially, when the time comes, the vision of the kingdom of glory for which we live; and I wish you all a most affectionate and a most loving farewell."

And then he gave them his blessing. The Archbishop, with Father Gillett, sailed on April 19th 1883, for San Francisco, *en route* for Europe. The 'Itinerarium' was recited in the crowded Cathedral, where His Grace addressed the assembled faithful in the following words:—

"My dear friends, I thank you from my heart for the splendid manifestation of goodwill and kindness you are showing me. May God bless you and keep you all in His good keeping is my constant prayer. You know our surroundings may, roughly

speaking, be divided into two divisions—into our friends and our enemies. Now I mean to show my love for my friends whilst away, and to be revenged upon my enemies. For you, my friends, I will offer up the Holy Sacrifice in the crypt of St Peter's close over the tombs of the Apostles, praying that our Lord may vouchsafe to realise for you your dearest wishes, and make you happy in the highest sense. And as for my enemies—I always prefer calling them opponents—I cannot let them off so easily. I must heap a few coals of fire upon their heads, so I intend to make, whilst in Rome, an especial pilgrimage to that beautiful abbey where St Augustine, my Benedictine Brother, learnt in a solitary monastic cell to subdue that England of ours to the Cross. I will kneel down in that hallowed spot, and fervently beseech that glorious Apostle to touch the hearts of all hitherto opposed to me, and convert them all, with their wives and families, to the Catholic religion. I wish you all—whether for me or against me—I wish you all, and one and all, good-bye."

"Crowds attended the carriage to the Circular Quay, and a large fleet of steamers and small craft accompanied the stately ship down the harbour. At the Heads, standing on the bridge of the ship, his Grace made his last bow to the Australian people and the clear ringing sound of his last "good-bye," once more repeated, was distinctly heard for the last time by those who saw him out to sea."¹ It was exactly four months from that day that he died in England.

He travelled slowly across the North-American continent, visiting Salt Lake City, Chicago, Washington and Boston, and entering Canada. The Sunday before he left New York he said Mass for the last time. The last part of the voyage from New York to Liverpool was rough and stormy, and the Archbishop had little rest. He landed at Liverpool on Thursday, August the 16th, and his first act on setting foot once more on the shore of his native country was to drive out to Woolton Much and pay a visit to the Right Rev. Abbot Burchall, then President General of the English Benedictines, formerly his own Superior during nearly the whole of his religious life. In the priory at Woolton Much

¹ *Australian Men of Mark*, Vol. i, p. 198.

he met several former confreres, who chanced to be there that afternoon. It was the last time he was to meet his brethren on earth. On returning to Liverpool he rested that night at an hotel ; but before he retired he wrote a touching and characteristic letter to his aunt, Mrs Weld-Blundell, of Ince Blundell, informing her of his landing, and of his intention to visit her. He said he was coming "for a long rest." His berth on board ship, he said, had been "as narrow and as hard as the coffin for which he would one day be measured, and it was no wonder if he had not rested in it quite so soundly and quietly as he would rest in that." This was a jest : a "grim, undertaker's jest," as he called it ; but those who knew how the physical discomfort of his heart made his imagination work, saw in the words one more indication that he was continually expecting death.

He arrived at Ince Blundell on the following day, and his brother, then Bishop of Salford, came in the course of the afternoon to greet him. At dinner the Archbishop was in good spirits, and apparently in his usual health ; but he frequently said how tired he was ; he described himself as wearied out with his ten years' work ; he said he had lost his vivacity and become an old man ; that he wanted to see no one, but to hide himself and be quiet ; and he spoke again of the weariness which the unnatural pulsation of his heart occasioned him. He was present at Benediction of the Blessed Sacrament ; and at about half-past ten he went slowly and lingeringly up to his bedroom. He said he would take a long rest next morning, and say the last Mass, as he had been without sleep for several nights. In the morning the servant who called him had no answer ; and at ten o'clock one of his relations got into his room through the window, to open the locked door, and then he and the Bishop of Salford found him in bed, cold and stiff in death, and without any sign of pain or struggle. He had evidently died in the early part of the night, and the heart that had beat so fast for years was still for ever. At the inquest a verdict of death from natural causes was returned. The funeral took place at Ince Blundell Hall on Thursday, 23rd August, and

his remains were laid temporarily in the family vault of Mr T. Weld-Blundell, under the Sanctuary of the Church, until the wishes of the Australian friends and admirers of the deceased Prelate might be consulted, as it was supposed that they would ultimately be translated to his beloved church of Sydney. A large number of the English Benedictines and of the clergy—upwards of 100—attended the Dirge and Requiem, as also several Bishops and the President General of the Benedictines. The Mass was sung by three of his brothers, the Very Rev. Joseph Jerome Vaughan, O.S.B., Prior of Fort Augustus, Scotland, being the Celebrant, the Rev. Bernard Vaughan, S.J., deacon, and the Rev. John Vaughan, (who for some time acted as his private Secretary in Sydney, and is now titular Bishop of Sebastopolis and auxiliary of the Bishop of Salford, Dr Casartelli), subdeacon. A touching discourse, full of personal detail, was pronounced by the Rev. Father John Morris, S.J.

On the 18th of September a solemn "Month's Mind" was celebrated at Courtfield, the scene of his childhood and of his earliest impressions of love and duty. The Requiem Mass was sung by the Right Rev. William Vaughan, Bishop of Plymouth, the Archbishop's uncle; the deacon and subdeacon of the Mass being the two brothers, as at Ince Blundell. The Bishop of Newport and Menevia, the Right Rev. Dr J. Cuthbert Hedley, O.S.B., the local Ordinary, was present in the Sanctuary, as were Dr Clifford, Bishop of Clifton, a cousin, and Dr Burchall the President General of the Benedictines. Nearly all the monks from St Michael's Cathedral Monastery attended, to sing the solemn Gregorian 'Requiem' to which the deceased Prelate had so often listened from his stall at St Michael's, Belmont. A large number of the people occupied the body of the church, many of whom came from Hereford, to show their affectionate remembrance of the former Prior of Belmont. After the Mass, the sermon was preached by the Bishop of Newport and Menevia, who had lived at St Michael's with Prior Bede Vaughan from the day he was made Prior till his consecration—eleven years. The text

was from Genesis xii. 1 :—"Go forth out of thy country and from thy kindred, and out of thy father's house, and come into the land which I will show thee . . . and thou shalt be blessed." The preacher, who was also the writer of the memoir of Dr Vaughan in the pages of the *Downside Review*,¹ which has been verbally and almost entirely incorporated in the present chapter, says truly in comment: "It is believed that the words which have been written in this brief notice are the best commentary on this text, and its complete justification."

The news of the death of their great Archbishop came to the Catholics of Sydney with appalling effect. A telegram from the Bishop of Salford to St Mary's Cathedral conveyed the news, on Sunday 19th of August, and at the evening service the intelligence was made public, evoking many pathetic expressions and scenes of grief. Solemn Requiems were celebrated in St Mary's Cathedral, at which most of the Bishops and principal clergy of the Australias assisted. The great north window in St Mary's Cathedral—a splendid work of art in stained glass—has since been erected to his memory. The press with one accord voiced the unanimous feeling of esteem in which he was held even by those who differed from him in daily policy as well as in religious belief.

The *Sydney Morning Herald* said:—"In the cause to which he had devoted himself he was not only a believer but an enthusiast. . . . We have never failed to recognise in Dr Vaughan an English gentleman, a cultivated scholar, an earnest politician, a preacher of the highest moral tone, and a great ecclesiastic, worthy of the high dignity he had attained, worthy of the higher that was within his reach, and fit to be enrolled among the illustrious men of his Church to whom the mitre has only been the fitting outward symbol of inward merit."

The *Melbourne Australasian* spoke thus:—"As to the social influence of the Archbishop there can be no doubt. . . . In addition to his fine literary and scholarly culture, which those could heartily admire who differed wholly from his

¹ Vol. iii, pp. 1 seqq.

theological and ecclesiastical views, the Archbishop afforded an excellent exemplar of lofty, high-bred urbanity which is not always exhibited by the representative leaders of the Churches, and which was in itself a great influence for the elevation and refinement of public life and public discussion. . . . Archbishop Vaughan was one of the most prominent and attractive figures of the public life of these communities."

The *Melbourne Argus* stated that "the characteristics of Dr Vaughan's eloquence were earnestness, simplicity, and logical power. He had a singularly fine and impressive presence, and his manner was always cordial, gracious, and easy. He has left an enduring mark on the social, intellectual, and religious life of the parent Colony."

The *Sydney Daily Telegraph* wrote that "He was in every sense a prince of his Church, in every respect a great man. There was little bending or yielding about him. For the faith that was in him he stood up and was bold." The *Brisbane Courier* thus expressed itself:—"No one in Australia, no matter what his creed, will refuse admiration to the energy of his convictions, the affluence of his learning, the apostolic zeal of his episcopate, the generous devotion of his life, his splendid preaching power, and the magic of his written words. No one will deny that he had the Benedictine large and liberal spirit, the organising faculty and love of culture which have ever distinguished that great Order; and those who came into personal contact with him will never forget the gracious courtesy, the all-embracing charity, which marked the churchman of a high and ancient race." The *Sydney Echo* said:—"His death is a loss, not only to the Church and to New South Wales, but to Australia. He was a man among ten thousand. By his commanding presence, by his culture, by his eloquence, by his impassioned appeals to the fidelity of the people, by his Herculean labours, by his single-hearted devotion to his Church, by his untiring energy and unswerving determination, by his hold on the affections of his own community, by the respect and admiration which he compelled from those who were not of his own community, by his great grasp of the predilections and prejudices of the people he had to govern, by his singular capacity for moulding the will of his people to his own will, by his heroic self-sacrifice of worldly advancement, by the purity of his personal life, by the vast range of his influence—in short, by the hundred and one characteristics which make a great churchman, he won for himself a position which no other member of the same Church ever occupied in

these Colonies. He towered head and shoulders above his brother Prelates in Australia."¹

An article written in *Society*, before his death, thus describes the hold he had obtained over the peoples of Australia:—

"In the youngest of civilised lands and in the nineteenth century, when our scientific guides and philosophers are never weary of telling us that religion is a thing of the past, by far the most important social personage is a Catholic ecclesiastic. . . . It is simply impossible to describe what Dr Vaughan has done for the cause of Catholic Christianity in Australia; it would be difficult to overrate the work accomplished. The original Cathedral of St Mary in Sydney had been destroyed by fire some few years previously, and Archbishop Polding had laid the foundation stone of the present edifice in 1868; but funds languished terribly, and there was a woeful lack of that zeal which shows itself in large cheques and ample donations. Archbishop Vaughan set himself to create this form of zeal, and soon, not only from Sydney, but from all the cities and townships of the vast Australian continent, contributions began to pour in 'towards the building fund of our Cathedral, which will be cherished by the faithful to all time.' It was an evil day for self-indulgent priests when Archbishop Vaughan came to rule over them. Moreover, he never spared himself. Living the life of an ascetic, he preached incessantly, travelling night and day over those vast, thinly-scattered plains, subjecting himself to all the hardships of 'bush' townships, and going into the midst of the vice and vulgarity of 'digging rushes.'

"One of the great treats on a Sunday in Sydney, for Protestant as well as Catholic, is to go to St Mary's Cathedral to hear Archbishop Vaughan. Of a singularly handsome and commanding presence, he at once arrests the hearer's attention by that rare combination of culture and enthusiasm that pervades alike each word and gesture. St Mary's is generally crowded with Protestant ladies, who, as well as many of the sterner sex, who own allegiance to alien creeds, go to hear the Archbishop, because they can revere his enthusiasm, his evident sincerity, and profound religious feeling, and at the same time delight to hear the exquisitely

¹ cf. *Australian Men of Mark*, Vol. i, pp. 200-201.

chosen English and the full tones of the cultured voice by which he appeals so irresistibly to them."¹

From all these extracts it is possible to gauge the depth and the breadth of the influence gained and exercised by Archbishop Vaughan throughout his adopted country. It is not too much to say that for almost the whole period of his sojourn in New South Wales, he held the Australian people in the hollow of his hand. His flock, clergy and laity alike, idolised him; non-Catholics admired and respected him; his opponents—and they were very bitter—feared him and felt that he wielded a force that had to be reckoned with, possessed a will that could not be coerced, and plied them with a logic that was merciless and irresistible. Mere force of numbers might score a victory over him, and, politically, the secularists achieved an easy triumph over him in the Education question: but even out of this defeat even his enemies had perforce to admit that he snatched ultimate victory. Sir Henry Parkes, holding his nefarious Bill in his hand had exclaimed:—"I hold in my hand what will be death to the calling of the priesthood of the Church of Rome." It did not do so, because the laity rallied round their Archbishop and by their devotedness and their marvellous generosity, enabled him to defeat the very purposes of the Bill, so that at the present time double the number of children attend the Catholic schools than were on the books in 1883.

Archbishop Vaughan, then, was a man whose name will go down to posterity as a great prelate whose like may not be seen again for generations; of whom his flock, his Benedictine brethren, and God's Church may well be proud.

The Metropolitan See of Sydney was vacant. The sequel may be told in few words, and those shall be given from the pages of Cardinal Moran's *History*.²

"Patrick Francis Moran, Bishop of Ossory, in Ireland, was, at the request of the Bishops of the Province, by Brief of the

¹ cf. *Downside Review*, vol. ii, p. 191.

² p. 683.

Holy See, dated the 21st of March 1884, translated to Sydney. He was accorded a most enthusiastic welcome on his arrival in Sydney, the Feast of the Nativity of the Blessed Virgin, the 8th of September following. A few months later he was summoned to Rome, where on the 27th of July 1885, the Cardinalitial dignity was conferred upon him, the first time that this privilege was granted to the Australian Church."

Thus ended the connection—a long and honourable one—of the English Benedictine Congregation in general, of Downside Monastery in particular, with New South Wales. The English Benedictines of Downside had done in the Southern Continent what St Augustine and his companions had done for England, what St Boniface had done for Prussia, St Willibrord for the Low Countries, St Ansgar for Scandinavia.

As is customary, Dr Vaughan, in making his visit *ad limina* would have presented to Propaganda full details of his administration. This 'rendering an account of his stewardship' was fulfilled by Dr Gillett, who proceeded to Rome in the autumn of 1883. The careful tables of statistics drawn out for this purpose are of particular interest, and may be given in full here. They form, as it were, an inventory of what was entrusted to his successor, the ten talents that he in his turn would be expected to increase for their common Master's glory.

We have now to approach a subject as painful to write about after a quarter of a century has elapsed, as it was at the moment of its occurrence. Upon Archbishop Vaughan's sudden and unexpected death, to quote *Australian Men of Mark*:—"The remains were temporarily interred in the family vault of Mr T. Weld-Blundell, until the wishes of the Australian friends and admirers of the deceased Prelate might be consulted. It is painful to have to add that events have since transpired in connection with this matter to which it is undesirable further to allude."¹

This reticence was necessary at a moment when the

¹ Vol. i, p. 199.



	1873			1883			1873			1883		
	Pop.	No. of Churches.	Total Pop.	one	30	due sec. reg.	Scholars.	Schools.	Scholars.	Schools.	regular	
Hawkesbury, R.		1		one								
Kincumber												
Mandelong												
Mangrove												
Mogo		1		one								
Neregundah			8000	"	250				621	3		
Parramatta	2080	1		"								
Baulkham Hills				"								
Duval				"								
Georgetown				"								
Total in Country Districts	12633	54	97819	83	2517	29	5140	44	9886	64		
Total in City and Suburbs	32195	28	220000	43	4780	24	9886	64	15026	108		
Grand Total	44828	82	317819	126	7297	53	15026	108				

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events referred to were so fresh in men's minds as to be not unlikely to create disturbance. But the correspondence now to be reproduced was first made public in Sydney; it has lately found a place in Mr J. Snead-Cox's admirable *Life of Cardinal Vaughan*,¹ and it must therefore be transferred to these pages, in order to point the moral which Cardinal Vaughan took to himself from it: the fleeting and fickle nature of popularity, upon which no man of sense will rely.

We here summarise the text of Mr Snead-Cox's pages, giving almost in full the letters printed by him.²

"During his ten years as Archbishop, Roger Vaughan had done a great work in Sydney, and it may be safely said that no public man in Australia ever commanded more general respect. Among his own flock he was regarded with feelings in which affection seemed to vie with reverence; and both found tumultuous expression at a great farewell meeting, one of the most crowded and enthusiastic ever held in Sydney, on the eve of his leaving for England. On the same occasion, a large sum of money was presented to him for his personal use in Europe and in token of his people's love. And when, a few days later, he left the city, a little fleet of vessels stood out to sea crowded with people anxious to catch the last glimpse of the liner that was taking him away.

"That the Administrator of the orphaned diocese should therefore cable to England to express the general wish of clergy and laity that the body should be brought back to Sydney was only what was anticipated; and it was at once decided by his family that the coffin containing the remains of the Archbishop should be placed in the vault at Ince-Blundell as in a temporary resting-place until suitable arrangements for its removal could be made." Mr Snead Cox then quotes from Sydney papers showing the extraordinary affection with which Archbishop Vaughan had been regarded, and thereupon proceeds thus:—"In the light of subsequent events it must be regarded as unfortunate that the reply to the Administrator's request, that the burial should take place in Australia, was not sent by cable, but

¹ Herbert & Daniel, 1910, 2 Vols.

² *cf. Life*, Vol. ii, pp. 280 seqq.

in the ordinary way by post. Those weeks of silence, perhaps, made all the difference.

"It was some months before the vacant See was filled, and from one cause or another no immediate steps were taken to send the body of its Archbishop back to Sydney; and in the interval, the people it seems, had changed their minds. Their enthusiasm had so cooled that at last it became the duty of the Administrator to explain to the new occupant of the See, Cardinal Moran, that nobody in Sydney wanted to hear any more about bringing the body back. And so Herbert Vaughan, [then Bishop of Salford, afterwards Cardinal Archbishop of Westminster] had to be told that his brother had better be buried somewhere in England—that there was no room in Australia for his grave. Then it became known that the dead man had left all his fortune—including the sum given in token of everlasting affection—for the service of those who now refused him burial in Australia. The following correspondence, published first in Sydney, and afterwards in London, completes a story which ought to find a place in any future history of the Australian democracy:—

" Venice, 12th August 1885.

"MY DEAR LORD,—I received your kind letter yesterday, just before I left Rome on my onward journey; and I hasten to thank you for the congratulations which it conveyed.

"As regards the translation of your brother's remains to Sydney, it is quite out of the question. The Administrator of the diocese, *vacante sede*, who was Vicar-General of the late Archbishop, assured me that no one in Sydney would wish the matter spoken of, and not one penny would be contributed towards that purpose; and, in the unfinished state of the Cathedral, I don't see how I could give my approval to it. The diocese has nobly done its part in erecting a memorial window to commemorate the late Archbishop. Its cost will be about £2000, and its erection has entailed on the Cathedral committee the additional expense of about £5000, in order to prepare the north gable to receive it. The whole matter of the translation of the remains to Downside or any other site now rests entirely in the hands of the family of the illustrious deceased and the Religious Order to which he belonged. As regards the large sum of money which he bequeathed to his successor in the See of Sydney, I am happy to inform you that every penny

of it has been already devoted by me to various religious purposes. I expect to sail from London . . . on 16th September. . . . My address in the meantime will be Holy Cross College, Clonliffe, Dublin.

“Believe me to remain your most devoted servant,

✠ PATRICK F. CARD. MORAN,
Archbishop of Sydney.”

“Bishop’s House, Salford, 31st August 1885.

MY DEAR LORD CARDINAL,—In reply to your letter of the 12th inst., I beg to point out that your Eminence has misunderstood the purport of my communication. You speak of the reasons why the remains of the late Archbishop should not be removed to Sydney, of the cost of the memorial window, and of your having already spent every penny of the money which he bequeathed to his successor in the See on various objects. Your Eminence will see from reference to my letter that I expressed no wish whatever upon any of these subjects, and that they do not touch the point.

“Let me then put the point more plainly. The remains of the late Archbishop are yet unburied, and the first charge upon the personalty of a deceased person is for his funeral service and burial. You are good enough to say that you leave the expense of his burial (which you call a translation) entirely to his family and the Religious Order to which he belonged. This proposal cannot be accepted. The expenses must come from the legitimate and regular source—*i.e.*, from the personalty. Your Eminence will hardly insist on the fact that you have already spent the personalty as a reason for declining this obligation, when I call to your memory that before you had entered into actual possession of it, you had promised to examine into the question upon your arrival in Sydney as to whether the remains of the second Archbishop of that See were to be buried in England or in Australia, and to let me know. I need not say that, although I received no intimation, the obligation of providing for the decent burial of the corpse still rests upon him who has succeeded to everything he left behind.

“I very much doubt whether the people of Australia will be gratified if they learn that of the magnificent sum they gave him for his personal use on his journey to Europe, his successor, to whom he bequeathed everything, declines to be at the expense of the burial of his remains.

“Pray, excuse the plainness with which I have ventured to

express myself, and believe me to be, my dear Lord Cardinal,
Your faithful and devoted servant,

✠ HERBERT, *Bishop of Salford.*"

"Bishop's House, Salford,
8th September 1885.

MY DEAR LORD CARDINAL,—I should like to receive from your Eminence a final decision respecting the claim upon the personalty of the late Archbishop for the expenses of his burial, about which I wrote in reply to your letter from Venice.

"I add a few details which, if not already known to your Eminence, will make the case clearer perhaps than it has appeared to you to be.

"In consequence of the desire in Sydney that the remains of the Archbishop should be buried in that city, the burial service was altogether omitted at Ince-Blundell after the usual absolutions, and the corpse was removed to a place under the sacristy till it should be conveyed for burial to Sydney. This was announced in the Catholic papers at the time, as well as the reception of a telegram from Australia begging that the remains might be sent to Sydney.

"An unfortunate delay in replying to the telegram occurred through a misapprehension; but after the reply had been sent, together with the notice that the corpse was about to be translated to Sydney, a second telegram from Dr Sheridan was received, saying that another resolution had been come to, and that it would not be convenient to receive the corpse of the late Archbishop in Sydney. The other incidents of my communication with your Eminence, when you were in Salford, are before you. It is, of course, obvious that the remains of the late Archbishop cannot be allowed to lie much longer unburied in the place where they were laid for a time in order to carry out with less expense the desire which had been expressed from Sydney, and which had suspended their actual interment in England.

"The expenses incurred up to that time, including a sum for Masses, were recognised and paid through a communication made by Father Gillett out of the late Archbishop's personalty. There is now the duty of giving interment to the remains, and consequently the duty of paying the charges which will be made by the undertaker for their decent removal and burial in Herefordshire; for we may presume that the Archbishop's desire would have been to be buried in Herefordshire had he known that he would die

and be buried in England. Your Eminence will not fail to observe that had not the desire been expressed that the burial should take place in Sydney, the remains would have been buried at once in England, and that the additional cost would have been paid like the rest out of the personalty. The subsequent resolution passed in Sydney did not relieve the personalty from the charges for the burial, still less could it throw the charge for interment upon any of his brothers, or upon the Religious Order with which he was connected. I will only add, that there is no question now of the cost going for the religious ceremonial, still less of the cost of a monument, which would naturally be borne by those who might wish to erect one. The claim is simply for undertaker's and workmen's expenses in effecting the decent and proper burial of the corpse of the second Archbishop of Sydney, which still remains uninterred, and I submit that those ordinary and proper expenses should come out of the personalty.

"Believe me, my dear Lord, to be your faithful and devoted servant,

✠ HERBERT, *Bishop of Salford.*

To His Eminence, the Cardinal Archbishop of Sydney."

"17 Mountjoy Square, Dublin,
10th September 1885.

MY DEAR LORD,—In reply to your Lordship's letters I really have but little to add to what I have already written. The public papers announced the fact, which every one knew to be correct, that Dr Vaughan's remains were interred with due solemnity in the family vault. If there had been any mistake in the matter the blame must rest on somebody's shoulders. It certainly does not rest on mine. It appears to me that there can be no more appropriate place for the late Archbishop's repose than the family vault at the mansion where he died. If the family desire to transfer his remains elsewhere, I have no objection to their doing so, but it certainly will not be done at my expense.

"Believe me to remain yours faithfully,

✠ PATRICK F. CARD. MORAN,
Archbishop of Sydney."

After this curt letter, ignoring the real issues, it was plain that Dr Herbert Vaughan, short of entering upon litigation,

could proceed no further in endeavouring to secure elementary justice from Archbishop Vaughan's successor. The incident inflicted deep pain and caused great indignation in England, especially amongst his religious brethren, who felt that an unworthy return had been made for much good work done in Australia. Negotiations were therefore entered into for the transfer of the dishonoured remains from Ince-Blundell to Belmont. This was finally accomplished in February, 1887, and the great Archbishop now lies at the east end of the Church of St Michael. The account of this interment, then published, was as follows:—

“The funeral service was performed by the Bishop of the Diocese, the Right Rev. Dr Hedley, O.S.B. After the arrival of the body, a procession of monks came forth from the church, followed by the Cathedral Prior, Canons in attendance on the Bishop, and lastly the Bishop in cope and mitre. The *In Paradisum* was sung as they moved onwards towards the grave. It was a scene not easy to forget—the circle of hooded monks gathered round the grave as the shades of evening fell, the wailing chant rising clear in the sharp frosty air, and in the midst lying silent the Prelate and brother in religion who but a few years ago had gone forth from the monastery in the vigour and prime of his powers, and now had returned to rest among his brethren. Some of those who stood round him now as he lay in death had lived with him, and worked with him in the Priory of St Michael's. They had known him as familiar friends knew each other; his bright face, his voice, his winning manner—all came back to them. They saw him go forth to his great mission work in the far-off sunny climes of Australia full of young energetic life, hope, and zeal, and they witnessed now his return to the quiet solitude of former days. His work was done, and he had come back to his rest. It was more than touching to see how, after his short but brilliant career had closed, he came to take his long repose beneath the shadow of the cloisters, where he studied and wrought in the early days of his manhood—where he had prayed and thought and poured out his earnest words into young and ardent hearts. After the funeral service was finished, the clergy and faithful returned to the church, and a solemn Dirge was sung. At 10 o'clock on Wednesday, Solemn Mass, *De Requiem*, was celebrated by the Bishop. After Mass the Absolutions were given at

the Catafalque. Thus were the last rites celebrated with fervent, thoughtful hearts over Roger Bede Vaughan, Archbishop of Sydney, and monk of the English Benedictine Congregation—a man of brilliant gifts and princely presence, who went out to a far land and was there the idol of his people, and returned worn out with toil to rest among his brethren. As the years roll by, and changes succeed, his name and his life of pure devotedness will long remain fresh in the hearts of his brethren and his faithful people.”

These last words are true. In spite of Mr Snead Cox's view that “the *people* had changed their minds,” it seems more likely that the altered resolution as to conveying Dr Vaughan remains to Sydney for burial proceeded from above, and was not the outcome of pressure from below. The biographer of Cardinal Vaughan no doubt made the obvious deduction from Cardinal Moran's letter of 12th of August; but when the above painful correspondence was first published in Sydney in the ‘*Evening News*,’ the Vicar-General, to the present writer's knowledge, stoutly denied that he had ever used the language that Cardinal Moran had attributed to him. The Cardinal must have credited the Vicar-General with some impression formed in his own mind. This much it is necessary to say, not only in correction of what is inadvertently misleading in Mr Snead-Cox's pages, but also in exculpation of Dr Sheridan, and indeed, of the whole Australian people; or the less said about gratitude and filial reverence, the better.

The dead Prelate's portrait hangs on the walls of the Refectory of Belmont with the following pregnant and appropriate words from the *Miserere* psalm appended to it: ‘*Exultabunt ossa humiliata.*’ The same words also find place on his tombstone.

CHAPTER VII

BENEDICTINES IN WESTERN AUSTRALIA¹

THE foundation of the Church in Western Australia, brought about by Dr Polding sending Father John Brady to Swan River in 1843, has already been related. As already stated also, this zealous priest having worked there indefatigably for two years, set out for Europe to beg, and, while in Rome, petitioned that this district, situated some 3000 miles from

¹ Bibliography for history of Benedictine Mission of New Nursia :—

1. *Breve Resena Historica de las Misiones Catolicas de Nueva Holanda, por el presbitero, D. Juan Gonzalez.* Madrid, 10th May 1849. Interesting, but full of mistakes. Contains a long letter written by Dom Salvado, dated 1st April 1848.
2. *Memorie Storiche.* By Dom Salvado, published in Rome, 1851.
3. *Memorias Historicas.* A translation of the above into Spanish. Barcelona, 1853. Contains many interesting drawings and portraits.
4. *Memoires Historiques.* A translation into French from the Italian. Paris, 1854.
5. *Voyage en Australie.* By D. Salvado: an abridged translation into French from the Italian. Paris, 1861.
6. *La Nouvelle Nursie.* By D. Theophile Berengier. Paris, 1880. This work contains reproductions of all the old engravings in No. 3, with many more modern illustrations from photographs; also engravings of Australian fauna.

This chapter is taken, wherever possible, verbally, from an article in the *Dublin Review* for July, 1881, by Dom Aidan (now Abbot) Gasquet, who drew his materials from Nos. 2 and 6 above mentioned. The present compiler has consulted and utilised all the above works, and makes this general acknowledgment of his indebtedness to them. Other acknowledgments will be found where they are needed.

Sydney, should be made into a distinct diocese. This was done; and on the refusal of Dr Ullathorne to accept the dignity of Bishop of Perth, Dr Brady was himself nominated to the See, and was consecrated in Rome in 1845. It was at this time that two Benedictine monks came to Rome under peculiar circumstances to offer themselves as missionaries, and Dr Brady at once secured their services for his diocese. These were Dom Serra and Dom Salvado, both destined in God's providence to wear the mitre. Their employment in Western Australia arising out of persecution elsewhere, is a striking exemplification of St Paul's words: "All things work together unto good."¹ The political tempest which burst over Spain in 1835, and drove the monks from their monasteries, was the instrument, under Providence, by which the savages of Australia obtained the blessings of civilisation and Christianity. Two Spanish Benedictines, of the monastery of St Martin, at St James of Compostella—one of the Spanish monasteries that had a share in the resuscitation of the English Benedictine Congregation, early in the seventeenth century, which, in the nineteenth founded the Church in Australia—took refuge from the revolution in the Italian Cassinese Abbey of La Cava, near Naples. These were Dom Joseph Serra and Dom Rudesind (or Rosendo) Salvado. Here they lived for some years, and Dom Salvado became renowned as a musician, people coming even from Naples to hear him play on the great organ at La Cava. After close on ten years of exile, they began to despair of ever returning to Compostella, and determined to devote their energies to some missionary work. With this intention they proceeded to Rome, and having stated their desire to Mgr Brunelli, the Prefect of the Propaganda, they were introduced to Dr Brady, who at once accepted them as missionaries for the Swan River district in Western Australia. Nothing was then wanting but the benediction of the successor of St Peter; and, accordingly on June 5th 1845, the new Bishop took the two monks to take leave of the Holy Father,

¹ Rom. viii. 28.

Gregory XVI. The Pope, having spoken kindly to Dr Brady, turned to the two Benedictines and addressed them in these memorable words:—"Remember, my sons, that you belong to the great family of our glorious patriarch, St Benedict, your father and mine. You are about to enter on the path trodden by the illustrious apostles who were our brethren. They converted a great portion of the people of Europe to the Christian faith and procured for them the blessings of civilisation; whilst by their preaching and labours savage people have been transformed into cultured nations. Go, then, and do honour to the habit you wear, and may the blessing of the God of Heaven inflame your zeal and render your apostolate fruitful."

Two days after this audience the missionaries set out from Rome. At Paris, where they halted for a while, they were joined by a Benedictine novice from Abbot Guéranger's monastery at Solesmes. They set sail for Australia from London with Bishop Brady, forming part of a large religious party of twenty-eight, on the 16th of September 1845. The Frenchman writing to Abbot Guéranger, gave a description of their arrival and landing which was published in the *Annals of the Propagation of the Faith* for 1846: "On Thursday, 8th January 1846," he wrote, "his Lordship said Mass for the last time on board. At half-past nine, I recited the Litany of the Saints on deck, with Dom Serra. A short time afterwards we quitted the ship, and during the passage to the shore, Dom Rudesind Salvado chanted the Litany, whilst we all answered the petitions. Then, when the Litany was finished, we sang the *Benedictus*. . . . It was ten o'clock when we reached the shore, where some fifty people were assembled. His Lordship immediately intoned the *Te Deum*, which we all sang together, and at the verse *Te ergo quaesumus*, we prostrated on the strand. A few paces behind us was the sea, and before us stretched the vast expanse of land." They had landed at Freemantle, and next day proceeded to Perth. But in their brief stay at Freemantle, the monks beheld for the first time some of the savages among whom their lot was to be cast. It was not a pleasant

introduction, and their hearts sank on beholding the depth of degradation to which these wretched aborigines appeared to have fallen during the few years of their intercourse with the European population.

For about a year after their landing in Australia, Dr Brady kept the two missionaries in Perth. He appeared to have little faith in any real good being done among the savage inhabitants of the bush, and he and other friends did what they could to dissuade the two monks from undertaking a mission so full of danger. Every imaginable difficulty was placed in their way, and it was not till the beginning of 1846 that they were allowed to carry out their desires.

“On the 16th of February, (says Bishop Salvado), taking our little possessions on our backs, with a crucifix on our breasts, and sticks in our hands, we betook ourselves to the church, where Dr Brady was waiting for our arrival. The whole Colony, informed of our intended departure, filled the humble Cathedral of Perth; for Protestants as well as Catholics wished to say ‘good-bye’ to us, as they quite thought it would be for ever. The Bishop addressed us in terms which greatly touched those who were present; and having received his blessing and the kiss of peace, we quitted Perth, being accompanied on our way by a large portion of the population. The moon shed its soft light on our path, and behind followed two carts containing provisions, a change of clothes, some agricultural implements, and a portable altar.”

Their destination was Baggi-Baggi, a clearing in the woods about seventy miles north of Perth. For the first five days the missionaries travelled along a good road, and then they arrived at a farm some sixty-eight miles from the city, which was the furthest outpost of civilisation. Here they halted three days to recruit their strength before entering the vast unknown region which stretched out before them. Starting once more, they soon experienced great suffering from want of water. After many hours of intense anxiety, however, they came upon a supply which satisfied their immediate wants; but this was only the first of many days of similar suffering experienced by them during their

wanderings in the bush. On the day following, the drivers whom they had hired in Perth refused to go a step further into the country so difficult and dangerous to traverse, and, in spite of all remonstrances, deposited the contents of the carts under a tree, and turned their backs on the Benedictine Fathers and their two assistants. The whole party consisted of Dom Joseph Serra, Dom Rudesind Salvado, Dom W. Denis Tootell, an English Benedictine, in deacon's orders; Brother Leander Fontaine, the French novice, and John Gorman, the Irish catechist. Dom Denis Tootell had to return to England very soon, owing to a serious breakdown in health.

To be left alone in the woods, without means of transporting the little store of goods they had brought from Perth, caused the missionaries grave anxiety. As it was the first Sunday of Lent, however, they set up their altar under the branches of a wide-spreading tree, and offered up their Masses to obtain God's protection and blessing on the work they were thus commencing. They then set themselves to construct a rude hut of branches, and while thus engaged, failed to notice at first a troop of savages who had gathered about them. Their looks were not reassuring, as they leaned upon their long spears, and eyed the strangers suspiciously. The missionaries, however, manifested no sign of the distrust they certainly felt, and went about their work as if no one was near. Having finished their hut, they lit a fire, and then quietly sat down by it and sang their Compline, as if they had been in their monastery at Compostella. The night passed without much sleep for them; and the following day, understanding from the looks of the savages, that they were about to attack them with their spears, they anticipated the movement and advanced towards them, making signs that they meant only peace, and offering sugar and rice cakes. This completely disarmed the savages, and by these little presents they succeeded in making them friends.

For a time the missionaries and their savage allies remained near the rude hut they had constructed, until, all the

provisions the monks had brought from Perth being consumed, hunger obliged them to go in search of food; Dom Salvado and his companions went also on these hunting expeditions, and shared the labour and fatigues of those they wished to convert. Often, when the women were tired, the missionaries took their turn in carrying the children of the party on their backs. When the men brought a kangaroo or other large animal into camp, they held a feast. Many a time they had to content themselves with a few roots and wild fruits, or perhaps with a lizard or two or a few earthworms. This was indeed a hard life for those accustomed to civilised ways, but they made good use of their wanderings in the woods to note each new word and expression, in order to form some knowledge of the language which was to enable them to speak the message they came to deliver to these savage people.

This novel mode of life had many other discomforts than those occasioned by the nature of the food and their ignorance of the language. The reflection of the sun on the parched soil of that country caused the missionaries most intense suffering, and for a time it appeared likely that all except Dom Salvado would lose their eyesight. The constant want of water to drink was a terrible trial to the missionaries also, as it produced an almost intolerable thirst, which their constitutions were not fitted to bear.

After enduring these hardships for three months, they began to see that it was impossible and useless for them to continue as they were; and Dom Salvado, the strongest of the party, offered to return to Perth for assistance in their need, and thus to enable them to continue longer with their savage friends. He set out under the guidance of a youthful savage of the tribe, named Bigliagoro.

"On the road," says Dom Salvado, "we ate anything we could find, which was often only lizards and earthworms. Bigliagoro always left me the best part of what we caught, but my stomach often revolted at what was required of it. At the end of some days, however, I could eat anything; and I must say that a grilled lizard, a boiled maggot, or a steak

of possum cooked in a handful of green leaves, with an earth-worm or two, are not the most disagreeable of food, particularly when one has fasted since the morning."

At last Perth came in sight, but so sad was the plight of raggedness to which the poor missionary was reduced that he had to make a halt at Barden's Hill, a mile or so out of the city, till he could be made sufficiently presentable to venture on entering within its limits. A Catholic lady in Perth provided him with a pair of shoes, and made him a new cassock, and thus enabled him to enter the city in decent garb. On his arrival in Perth, Dr Brady, the Bishop, tried to prevent his return to the bush, and endeavoured once more to make him abandon a mission so full of danger and hardship. With great firmness, however, the monk withstood all entreaties, and refused to give up a work once begun. He had merely come for aid; but the Bishop, himself the poorest of his missionaries, could afford him none. For some time he had the greatest difficulty in getting any money to enable him to purchase the stores he and his fellow-missioner stood most in need of. At last, however, it struck him that he might turn his talents as a musician to account, and give a concert in Perth. The idea was approved of by everyone, and people of all denominations assisted him to make it a success. A Jewish citizen became the chief patron of the projected entertainment. The Protestant clergyman lent his piano. Dom Salvado appeared on the platform in his Benedictine habit, or rather, such part of it as remained after his wanderings in the bush.

"My tunic," as he relates, "was in tatters, and only came down to my knees; my stockings, which I had tried to mend with any kind of thread, presented the most strange appearance as to colour; as to my shoes, they were broken in numberless places, and displayed my feet as much as they covered them. Add to this a beard which had been allowed to grow wild, a face black as that of a collier, and hands like those of a blacksmith, I thought I should be an object at once of compassion and laughter. Loud applause, however, greeted me and gave me courage."

For three hours Dom Salvado delighted his audience on that memorable evening with an exhibition of no ordinary musical skill; and, what was more to the point to him, the collection made at the end, added to the price of the seats, formed a good round sum with which to make his purchases. He soon got together a supply of clothes, provisions, seeds, and a plough; and with these all packed in a waggon he had also bought, he set out to return to his companions. He had hoped to have had a quick and easy journey; but the wet season had unfortunately set in, and he experienced the greatest difficulty in finding his way. On the second day, he was overtaken by a severe storm, during which he lost his path, and for some time he travelled on in ignorance of his mistake. "It was a terrible moment," he says, "when I first discovered my error. The thought of finding myself alone, without a guide, in that vast solitude, and in such a season, troubled me more than I can say. I knew not which way to turn, so I threw myself on my knees, and raising my hands and eyes to heaven, called upon God to help me. My short prayer gave me confidence, and taking my oxen by the horns I turned them, and began to retrace my steps. After an anxious march of many miles, I regained my first tracks, and continued my journey."

A few days after this, whilst crossing a marshy piece of ground, the cart sank in the mud to the axle-trees, and the oxen, after making one or two attempts to move it, gave up the struggle, and no amount of persuasion on Dom Salvado's part could urge them forward. "I thought," he says, "that in such an extremity I might be excused if I were to employ the most energetic means; I consequently gathered a bundle of dry leaves and sticks, and, placing them under the animals, set them on fire. The oxen, on feeling the flames on their hair and skin, made the most desperate efforts to escape, and dragged the waggon out of the mud."

Even then he found himself but little better off, for the animals so obstinately refused to be yoked again, that there was nothing to be done but to place the load on their backs and to abandon the waggon. This he did, with great

reluctance; and having placed on his own head a crate full of fowls, he slung across his shoulders a sack containing a cat (intended to make war upon the multitude of mice which, in the bush, infested every encampment, and eat up all they could reach), leading by a string a big dog and his sole remaining goat, he drove his oxen before him, and pushed on for the place where he had appointed to meet his companions.

Their meeting was not so joyful as he had anticipated, for he found that one of the three, an Irish catechist, named Gorman, had succumbed to the hardships they had endured, dying but a few days before his arrival. They then consulted together and came to the determination of making some fixed settlement in a place where they could easily procure water. Having at length found what seemed to them a suitable spot, in the month of August, they constructed a rude hut and set about bringing the land round about them into some sort of cultivation. Dom Serra led the oxen, while Dom Salvado guided the plough; and so well did they work, that within a month they had sown several acres with corn, and planted a great number of fruit trees. During this period of labour they still constantly studied the language of the aborigines, and, little by little, gained such an influence over them, that on several occasions they were able to interpose in the continual fights the tribes had one with another. Providence, also, enabled them to work most wonderful cures, by means of very simple remedies, in favour of the people they desired to influence. Gradually the example of these two Spanish monks, working silently in the fields, and devoting their lives to works of Christian charity, added to these wonderful cures which they effected, had the desired influence on the minds of the savages. At first they regarded them with wonder, and then began to look on them as superhuman beings, and were ready to listen when they wished to speak about religious subjects. The great difficulty they experienced was the method of life led by the native Australian. The savages were obliged to be always on the move in search of food, and even then seemed

to be ever on the verge of famine. The only method known to them of supplying the needs of hunger was by hunting, and the missionaries felt that it was not possible to civilise such a people whilst they continued this nomadic mode of life. They had tried to follow them to their hunting grounds, but the result of their experience was that this labour and all the hardships they had braved had been thrown away. Moreover, they remembered the old traditional monastic method of evangelisation, whereby the great monk-missioners had begun their work by founding a monastery, which in time became the centre of religious and civilised life. And thus Dom Serra and Dom Salvado resolved to imitate, in the Australian bush, a policy which had proved successful in past ages in Europe.

Full of their scheme they returned once more to Perth to solicit the approval of Dr Brady. After some time they obtained what they asked, and having bought more clothes and seeds, they set out once more for the bush in the December of 1846, expecting to find that the fields they had sown, and their fruit trees, were ready to render them the return of their labour. Great, however, was their disappointment when, on their arrival at the scene of their toil, they found that a 'mob' of wild horses had swept over the patch of cultivated ground the two monks had prepared so carefully and planted so successfully, and had left it an entire wreck, utterly destroying everything. At the same time they received a notice from the colonial authorities that they could not be allowed to settle upon the land they had themselves cleared and rescued from its native wildness. It had, already been selected by some early settler. Though discouraged, they were so fully persuaded of the ultimate success of their schemes that they obtained a grant from the Government of some forty acres of land on the banks of the Moore River, at a place called Victoria Plains, and commenced at once to prepare the land for cultivation. A number of French and Irish colonists from Perth came to their assistance, and they began to build a spacious house of stone, and a stable for their animals. The foundations were laid on the

1st of March 1847. In fifty days the wild solitude of that portion of the Moore River had completely changed its aspect, and a stranger, had he gazed upon the scene, might have thought he beheld the well-kept homestead of an English farm. They led a busy life during those fifty days. The monks ploughed up the ground and scattered the seed in the furrows. The colonists built up the walls, and the savages, coming at first to look on, stopped to aid in cutting down the trees in the clearing, while their children watched the flocks. They called their settlement by the name of New Nursia, in memory of the little town in Italy which is honoured as the birthplace of St Benedict, the Patriarch of western monks. It was on 26th April 1847, that, with great joy, they took possession of their little monastery. "We imagined," says Dom Salvado. "that we were again possessed of our grand old abbey of St Martin at Compostella."

In a very short time the calculations of the monks began to be realised. The aborigines at first came from all parts to look at buildings which were so strange to them. They admired them greatly, and soon some endeavoured in a rude way to imitate the work of the monks, and fixed their huts near the new monastery. This was what the missionaries had hoped for; and a new concession of land being obtained, many of the savages asked to be allowed to aid in getting it ready for cultivation, and, later on, joined the monks in gathering in the harvest. The time of rest imposed on them during the heat of an Australian summer was devoted to instructing the savages in the truths of religion. At this time, one of the aboriginal assistants, being mortally wounded, was the first to receive baptism at the hands of the Benedictine Fathers.

During the first harvest, an incident, which shows the protection of Providence over the little colony, is recorded. The monks had given great offence to a certain savage by protecting his wife from his brutality. After vainly attempting to frighten Dom Salvado into giving up the woman to his blind anger, he went off into the woods threatening revenge. It was soon made clear what he had intended to do, as

shortly afterwards the bush was reported to be on fire; of course, the savage had set to work to kindle the flame in such a direction that the strong wind that happened to be blowing should bear it in the direction of the mission. All efforts to stay the progress of the conflagration proved useless, and not only the new buildings but the entire harvest seemed doomed. In this extremity, Dom Salvado ran to the chapel, took from the Altar a picture of the Madonna, and carried it in the direction whence the greatest danger threatened. In a moment, the wind, which had for some days been blowing from the same quarter, changed, and drove the flames back upon their first track, and not the slightest damage was done to any of the monastic property. This wonderful event, which was witnessed by so many of the natives, made a deep impression on their savage minds, and led to numerous conversions. Even the savage who had attempted to inflict the injury was so struck by this manifestly supernatural interposition, that he came and acknowledged his crime, and afterwards became one of the most useful and respected of the assistants of the mission.

Knowing the value of a proper road from their new settlement to Perth, the missionaries had no sooner gathered in the harvest than they determined to begin this work. Dom Salvado undertook to superintend the gang of fourteen natives who had volunteered for the labour. They finished the forty miles which lay between New Nursia and the nearest colonial settlement in three weeks; and during this time the Benedictine Father, whilst so constantly living and working with the aborigines, was able to learn a great deal about their customs and language.

In the year that followed they opened a school for the children of the aborigines, who were beginning to see the advantages a quiet settled life had over the wandering and uncertain life of the chase. With the consent of their parents, three of the youthful savages received baptism, and were admitted to live in the monastery and share the life of the monks. It was a great happiness to the zealous monks to listen to the young Australian neophytes joining their voices

in the choir duties, and to see them vested in cassock and surplice, devoutly serving at Holy Mass. At the same time the number of families that came to settle permanently near the monastery was constantly increasing, and almost daily one or more of the converted savages received the waters of baptism. Each morning, at a certain hour, the monks gave away a basin of soup to anyone who chose to come for it; and at this hour they could always be certain of an audience to whom they could speak on religious subjects. This practice which was continued certainly till 1880, and may perhaps be still in vogue, resulted in very great and lasting benefits to the mission.

Matters progressed so rapidly that in January, 1848, Dr Brady held a Synod of the Diocese of Perth at New Nursia; and the result of a year's experience of this Benedictine method of conducting the Australian mission work being considered so satisfactory, the monks were authorised to buy of the Colonial Government some 2560 acres of land, as a permanent reserve settlement, and Dr Brady, by promissory note, guaranteed the payment of £1280. To obtain funds for the payment of this purchase money, and also, if possible, to procure additional assistants, Dom Serra was delegated to visit Europe. He set out on the journey accompanied by a young aboriginal who had been baptised. Dom Salvado remained in New Nursia, and commenced the second year of his work by assigning a plot of land to each of the aborigines who had aided in the building of the monastery and in the cultivation of the soil. They were delighted to think themselves the real possessors of a portion of land, and at once each one began to clear and to sow his plot. The missionary next tried the effect of payment for work done, explaining carefully how money saved up would in time purchase something they might desire very much—a sheep, a pig, an ox, or a horse. The idea was grasped even more quickly than he anticipated; and, with Dom Salvado for a master and adviser, they speedily learnt to appreciate, not only the value of money, but the advantage of labour which could earn it for them. Another happy effect of this was that it brought the

aborigines into commercial relations with the European settlers, and tended to eradicate the very unjust estimate the colonists had hitherto formed of the natives of Australia.

Whilst Dom Serra was in Europe, Dom Salvado enlarged the monastery very considerably, in order that it might be able to accommodate any assistant labourers Providence might send them from Europe. At this time, also, he obtained from the English Government, letters of naturalisation for himself. This proved most useful in many ways, and particularly in gaining for him an increase of respect from, and authority over the natives. As an English subject he was entitled to plead before a magistrate, and he soon made use of this privilege to defend a poor Australian native who had been charged with sheep-stealing, but whom he knew to be innocent. His intervention obtained the acquittal of the poor prisoner, and made a great impression on the minds of the aborigines, who, more than ever, learnt to regard the zealous monk in the light of a powerful protector.

The harvest of 1848 was most abundant; and, under the teaching of the indefatigable missionary, the aborigines quickly became skilful reapers. A portion of the corn was stored in the monastery granaries, and what was not likely to be wanted in the New Nursia settlement was taken into Perth and exchanged for other necessaries. The savage nature was gradually becoming tamed, and the aborigines now very seldom sighed for the roving life of the chase, but desired to live quietly near the monastery walls.

During the heat of the Australian summer it was necessary to drive the flocks away into the bush in search of food. This, which was imperative for the sheep, often caused Dom Salvado and the natives the most intense suffering, as water was everywhere most scarce; but one happy result of bush life was that it tended to attach the aborigines more than ever to their friend and father, Dom Salvado, and to make them sigh for the comforts of their home life.

Dom Serra was most successful in the arduous task of collecting funds in Europe, large sums being contributed by various Benedictine monasteries in Italy, and by several

generous friends, particularly in Spain. At this time Port Essington, or as it was also called, Port Victoria, was marked out by the Home Government for a new Colony, and it was considered opportune in Rome to appoint a Bishop to prepare the foundations of a new Diocese there. Dom Serra was selected for this pioneer post, and, on the 7th of July 1849, he was consecrated as Bishop of Port Victoria by Cardinal Franzoni, Prefect of Propaganda. For various reasons, particularly because it was feared that the money Dr Serra had collected would be applied to the Port Victoria mission, Dr Brady earnestly entreated Dom Salvado to proceed to Europe to collect funds to meet the heavy liabilities pressing on the Diocese of Perth. With great reluctance he complied, and accompanied by two young converted aborigines, he left Freemantle in January 1849. He landed in Swansea, but after making only a short stay in England and France, he took his young converts to the Pope at Gaeta, who, with his own hands clothed them in the habit of the Order of St Benedict. The King of Naples engaged to pay for the support of the two youths at the monastery of La Cava, which they entered as students for New Nursia.

Shortly after Dom Salvado's interview with the Pope, he learnt that Bishop Serra had been appointed Coadjutor to Dr Brady, and that he himself was destined for the Bishopric of Port Victoria. His efforts to escape from the burthen and dignity were of no avail, and Cardinal Franzoni consecrated him on 15th August 1849. Meantime, Dom Serra had been in Spain, and had secured the co-operation of a large number of subjects for the Australian Mission, who, on the arrival of Bishop Salvado in Barcelona, all, to the number of twenty-eight, received the Benedictine habit. A sad disappointment was, however, in store for Bishop Salvado. On the very eve of the departure of the band of missionaries for Australia, he was informed that the English Government had completely suppressed the Colony of Port Victoria, and that he was thus left a Bishop without subjects. The city of Port Victoria was of very recent

creation. It was situated some 1800 miles to the north of the Benedictine Colony of New Nursia. When the Government established it, the idea had been that it would quickly become a centre of civilisation and trade, but in this instance cause and effect were not attendant one on another. Navigation to it through the Torres Straits was found to be difficult and dangerous ; and while Port Victoria impeded the growth of trade in other towns, there was no reasonable prospect of its own ultimate development. When, also, it became known that the district was certainly an unhealthy one, and quite unsuited to the conditions of European life, the English Government, though having sanctioned the appointment of Dom Salvado to the new See, promptly determined to disperse the whole Colony. Thus Bishop Salvado found himself with a mere title, charged with a place which had ceased to exist, and which could hardly be ranked even with Sees *in partibus infidelium*. In this difficulty he was obliged to delay his departure from Europe to obtain some instructions from Rome, and he had reluctantly to allow Dr Serra to set out for Australia without him. This Dom Serra did, accompanied by his large band of missionaries. He was received with great joy at New Nursia, though the delight of the natives at his return was somewhat modified by the absence of Dr Salvado, who was detained for a long time in Europe, in almost daily expectation that something or other would be settled as to his future work. However, he made good use of his forced detention in Europe, by composing his most interesting '*Memorie Storiche*.'

In 1853 he returned once more to his beloved mission of New Nursia, which had suffered considerably during his long absence, but which, on his resuming his superintendence, grew and developed in every direction under his marvellous energy, and the extraordinary life and enthusiasm with which he was capable of inspiring those who aided him. In 1853 Dr Serra had to return for a time to Europe on account of his health, and for a while Dr Salvado acted as Administrator of the Diocese till Dr Serra's return in 1855, whereupon he returned to his colony at New Nursia, and from that time

for almost fifty years devoted himself exclusively to its development. A large monastery and spacious church of stone were completed, and his schools have been well attended. Round about the monastic buildings, as in the old days of Europe's early civilisation, cluster the neat houses of the Australians — storehouses, workshops, enclosures for cattle and horses, fields brought under the finest cultivation, such was the picture New Nursia presented as long ago as 1880. Even a steam threshing machine was then installed there—the wonder and admiration of the natives. The Abbot-Bishop was throughout the life of the settlement, its father and oracle. Nothing could be done without him; his advice was sought about the most minute details of the colony, and to him came all the sick for medicine and advice.

The entire population was, and is, governed by a very strict code of customs. They rise with the sun, and while the monks go to their Office in the church, the villagers pour in for their morning prayers, after which they scatter over the fields to work. Office over, the religious join them in their labour, and it is a very ordinary thing to see a tall, muscular aboriginal leading a team, while a monk in his black habit holds the plough, and directs it with no ordinary skill.

Dr Salvado did not attempt to keep his native converts always at the mission or labouring in the cultivation of the fields. "From time to time," he says, "I send them, the men converts and the young people of the mission, for a week or two into the bush, with only a very small bag of flour. They must find the rest of their food by hunting, and must lie on the ground in huts of branches which they have made. By these little excursions I obtain two excellent results—I strengthen the constitution which a too confined life in this generation would undermine, and I teach them by contrast all the advantages of a family life in New Nursia."

The following account of the school founded by Bishop Salvado for native children, as it existed even in 1880, is of

considerable interest. It is taken from Dom Berengier's interesting volume.¹

"The school at present contains upwards of fifty children of both sexes. The boys and girls have separate school buildings, where they receive from the missionaries a religious and liberal education. They are taught to read and write, and have a good knowledge of arithmetic and sacred history. They rise with the sun, at the sound of the monastery bell. The Benedictines have recognised that to form the entire man, the family life must be united with that of the citizen. They consequently make all the children spend the night with their parents in their own homes. When dressed, they betake themselves to the church, whither their parents soon follow them. Then comes Mass, and the *Laudate*, after which they go to their respective refectories for breakfast. This over, half an hour is given for recreation, which is followed by some work suitable to their age; some help the shepherds to lead their flocks to the pastures, some work in their parents' gardens, others in shops of different trades. The little girls assist their mothers and sisters in cooking, or learning to sew, etc. At eleven all work for the children ceases, and they troop off to their studies for the hour before dinner. At twelve this is served to them by the monks, and consists of simple but abundant food. Then again comes recreation, always joyous and noisy, and a visit to their parents, so that they may see and know each other once more; from two to four in winter, and three to five o'clock in summer come studies and class work, followed by manual labour till sunset. After this they have their supper and evening hours with their parents at home, followed by prayers all together in the church, and then to bed, in the winter at eight, and at nine in the summer."

Cardinal Moran² quotes the description of the life at New Nursia as given by Dr Grives, Bishop of Perth, in his visit *ad limina* in 1882.

"There were then about 100 aboriginals settled down there, having their own homes and holdings. 'They cultivate the land, take part with the lay brothers in all the various details of farm work, and conform to all the usages of civilised

¹ Chap. ix.

² *History*, p. 575.

life. One day each week they get a run in the woods, hunting the kangaroo and opossum, or collecting wild fruits. They display considerable agility, and have been particularly successful in all matters of handicraft. Their cricket club is the best in the Colony (!); they have borne away the palm in shearing; some of the native girls displayed wonderful skill in telegraphy; some of the grown boys trained at the monastery have proved themselves excellent masons.' On one occasion at a remote missionary station, the Bishop met with an aboriginal who had grown up at the monastery at New Nursia. He prepared the altar most tastefully, arranged everything with the greatest skill, served Mass with singular precision, and approached the Sacraments with exemplary piety. 'The native children eagerly learn the catechism, and are particularly fond of music, several of them have become excellent musicians.'"

Bishop Salvado's one desire was to be allowed to pass his life in the midst of the family he had gathered round him. But in 1866 he was nominated to the Bishopric of Perth, and was obliged to visit Rome to escape the burthen. He was able, to his great relief, to persuade Cardinal Barnabò, then Prefect of the Propaganda, that his special mission was to be with his beloved aboriginals, and the remarkable results his energy had achieved in New Nursia procured for him a singular mark of approbation from the Supreme Pontiff. On the feast of St Gregory the Great, 12th March 1867, Pius IX published a decree by which he erected the monastery of New Nursia into an abbey *nullius diocesis*, thus forming the Colony and adjacent territory into a real diocese distinct from that of Perth. Dr Salvado was named as the first perpetual Abbot and Bishop, and it was declared that these dignities should descend to his successors. After assisting at the General Council, and after a short sojourn among his Benedictine brethren in England, Dr Salvado returned once more to his Colony. Though some few settlements had at a later period been formed between New Nursia and Perth, it still remained in 1880 the most advanced outpost of civilised life in Western Australia, for which Bishop Salvado was particularly thankful. He had no wish that the first generation of his civilised aborigines should

have too great an intercourse with the European population. At one time he had great fears that his endeavours to keep his new converts from contamination by the vices of those who belonged to an ancient civilisation would not long be possible. Gold was discovered in small quantities at a place not above twelve miles from New Nursia, and the district was at once overrun with gold-seekers. The 'find,' however, proved to be so small that the number of diggers soon dwindled down, and the unworldly Bishop was spared what he considered a very great misfortune.

Protestant and independent testimony is not wanting to the remarkable success of the Benedictine mission to the aborigines, undertaken by this colony of Spanish monks. A Protestant clergyman wrote to his Bishop:—"What I saw at the Spanish mission of Perth reminded me of the early days of the Church." Miss Florence Nightingale, of Crimean reputation, after her visit to the Colonies wrote:—"The necessity of allowing the habits of civilised countries to penetrate gradually into savage nations, by means of education, seems to me to be nowhere understood except in the Benedictine monastery of New Nursia." A Protestant paper, the *Perth Gazette*, wrote the following in 1867:—

"Preaching alone will not produce the civilisation of the savages of Australia. The first thing is to make them upright, laborious and industrious. This is a more difficult thing than to make them Christians only in name. So far, the only true success has been obtained by the Catholic colony of Victoria Plains. In this mission of the Spanish monks, the natives were very happy, educated to work, and to recognise the advantage of it. . . . The success obtained by the Benedictines of New Nursia shows us clearly the only means by which a happy result may be obtained. But for Protestants it will always be difficult to establish and maintain a similar institution, with our habits of comfort; and above all to find a like number of men so full of self-abnegation, patient, persevering, and entirely devoted to this work of civilisation."

From Cardinal Moran's pages¹ we take the following:—

¹ *History*, pp. 577 seqq.

"In 1871 a cruciform brick chapel was built, 102 feet by 20, and a pro-monastery, 120 feet in length by 20 in width, and three stories high. Two wooden dwellings, 100 feet by 18, were erected for native boys and girls, besides seven brick cottages, 30 feet by 17, with two rooms in each for married natives. At that date 300 acres of land had been cleared, 200 of which were under cultivation, yielding 3,000 bushels of wheat and barley and 15 tons of hay; 3 acres were planted with vines which yielded 200 gallons of good wine; there was a large and productive garden, and about one ton of tobacco was produced as an experiment. An official report made in 1877 returned as then living at New Nursia, 34 married civilised aboriginals with their 14 children, and, further, 16 native girls and 14 native boys—in all 78 aboriginals. The community consisted of 5 priests and 63 lay brothers, and 30 other Europeans were employed in the monastery."

The Rev. Dr Bourke, then Vicar-General of Perth, is quoted by the Cardinal as giving the following account of the monastery and its work in 1884 :—

"The monastery is surrounded by cottages built for married natives, of whom there are about 20 resident. These cottages, with the schools for boys and girls, the granary, stables, storehouses, and workshops, make up a good-sized village, in the midst of which stands the chapel, a building of considerable size, and not wanting in architectural merit. There is also a post and telegraph office, the post-mistress and telegraph operator being a native girl, pupil of the institution. The mission lies 84 miles north west of Perth, and a pleasant morning's ride from a neighbouring township called Bindoon. It is an agreeable surprise for the early traveller to come upon the view of the bright settlement in the midst of dreary bush; the gleaming white of many lime-washed buildings shows well in the morning light. His attention is fixed, perhaps, by the tolling of a fine bell calling to early Mass. A crowd of some seventy or eighty black boys and girls are bustling towards the chapel, while the more staid steps of their native parents, friends, or relatives, take the same direction. At Mass all attend with edifying devotion. On Sundays a portion may be seen to go to Communion, and on festivals as many as thirty or forty may be observed approaching the Holy Table. After Mass, the visitor is invited to partake

of the well-known hospitality of the Benedictines at a substantial breakfast, and he is conducted afterwards to see the whole house at work. There is an extensive garden and orchard close at hand. As far as the eye can reach, there are fields which are the scene of ceaseless labours. The monks and their sable protégés are everywhere busy. The boys' school and the girls' are not far off. They are easily recognisable by the noise and clatter which children delight in, but the din of an adjacent building is ear-splitting. A great steam engine is in full blast at its uproarious work, driving machinery which threshes, cuts chaff, stacks hay, grinds corn, or gives motive power to a variety of other mechanical devices. Or, perhaps, the traveller, to avoid a blazing sun will have journeyed by the light of the bright Australian moon, and reached New Nursia in the small hours of the new day. His ears will be saluted by the recital, in grave and solemn voice, of the Divine Office, or his whole soul enthralled by the chanting of the hymn of St Benedict, with which the deep-voiced community of fifty monks close their early devotions. Many travellers call in this way, as the mission is on the high road to Champion Bay and to the north of the Colony, and every visitor departs deeply impressed by the fervent piety and prudent zeal of the Spanish brotherhood. . . .

"All the first dwellers in the vicinity of New Nursia have quite passed away long since. The main hope of the missionaries is centred in the children, who are trained to piety and industry at the institution. The mortality at the mission as elsewhere has been great, although every care is taken of the health of the native inmates. The young people die fortified by all the Sacraments of the Church, and the old natives are prepared for eternity as far as their intelligence and perception of divine things permit. That the aboriginal Australians, when early and sufficiently instructed, are capable of truly receiving religious impressions, has been so abundantly proven as to be quite beyond further question as regards those who have had experience among them. . . . Mere theorists may declaim that the Australian aborigines are incapable of improvement—not even of social amelioration, much less of religious culture. Not so, however, Dr Salvado and all others who, like him, have had intimate acquaintance with the blacks, and who in their regard have been witnesses to the validity of the scriptural prophecy, or perhaps threat, that what has been hidden from the wise and prudent, is often revealed to little ones."

Sir Frederick Napier Broome, the Governor of Western Australia from 1883 to 1890, gives the following account of New Nursia, in a paper read at the Royal Institute.

"The Spanish aboriginal Mission of New Nursia, on the Victoria Plains, which pays the Government £1000 a year for its grazing rights, is one of the most interesting establishments of the sort in the world. It is presided over by the good and reverend Bishop Salvado, assisted by a number of Benedictine Brethren, reverend and lay. Here you may see a mediæval monastery, with its religious and laborious life in chapel and in field. Wheat, grapes, olives, figs, and all manner of produce are cultivated on the extensive farms. Australian natives not only sing in church, or study in school, but are engaged side by side with the monks, in agriculture and various industries, besides playing the violin and other instruments in the mission band, and cricket in the mission eleven, which visit Perth for an occasional match, and are generally victorious.

"The New Nursia mission merits much more notice than time allows me to give it. Its philanthropic and practical work among the aboriginals of the Colony has now been carried on for more than a generation. Year by year, with infinite pains, and labour, and expense, it turns a number of natives into Christian and civilised beings. The Australian aboriginal is a difficult and, unless caught very young, is generally considered a hopeless subject for the missionary; but the good Bishop and his Benedictines persevere, and succeed, too, in their devoted and admirable work. From what has been said, it will be seen that they have accomplished much, and certainly more than any single organisation in Australia. The first principle of the work at New Nursia is that it shall go beyond schooling and religious teaching. I have known a full-blooded low type savage go out from this noble mission into civilised life not only a good Christian but an expert telegraphist."

The Rev. Alexander Maitland, an Anglican missionary from Delhi in India, visited New Nursia in the month of August, 1890, and left on record the impressions he had received there. "After two days spent in New Nursia," he wrote, "I am grateful for the opportunity here given me of expressing my deep sense and grateful appreciation of the unbounded hospitality and sympathetic kindness and attention that has been shown me throughout my stay. It would be

both out of place and presumptuous in me to say a word of eulogy of the venerable Abbot and Bishop, the Right Rev. Dr Salvado, but I may be allowed to record my gratitude for his great personal goodness to myself, an entire stranger to him till the moment of my arrival at New Nursia. I have been surprised to find, not as I expected, an organisation for reclaiming from savagery and training in the elements of civilisation the natives of Australia, but the natives living as an integral part of an organised Christian community, humanised, civilised, Christianised. I can imagine no more complete answer, the answer of accomplished facts, to those who maintain that it is useless to expect more from the aborigines than from animals, and that all efforts to humanise them are thrown away. The faith, patience and courage which have been enabled to effect this and to establish the monastery and Christian village of New Nursia as we see it now, are beyond all praise of man. Their success, we may believe, is the seal of their acceptance by Him for whom all has been done."

The *Times* of 27th January 1885, reviewing a volume of letters on Western Australia, by Lady Barker, speaks thus of the Benedictine colony at New Nursia:—"At New Nursia an admirable work has been done by certain Benedictine Fathers, who have a mission there. Lady Barker says:—"It is impossible to imagine anything more devoted and beautiful than the life these good Fathers lead, or more encouraging than the results of their mission work of about 35 years. You can imagine how hard it must have been at first to catch these savages and to teach them anything at all; and knowing this made it more wonderful to see all these civilised, comfortable, industrious people, whose parents were very little better than beasts of the field in habits and customs. But perseverance, and kindness, and infinite patience have worked a change like a miracle. One saw the result of it all during the long pleasant day spent in visiting schools and workshops, going into the neat, comfortable cottages, and finally sitting down to watch a capital game of cricket between the natives and the lay-brothers, most of whom were Spaniards or of Spanish descent.'"¹

Hitherto we have been considering more the spiritual than the temporal and commercial side of the Benedictine settle-

¹ *cf. Downside Review*, vol. iv, p. 174. March 1885.

ment in Western Australia, though, as will have been perceived, these two aspects were inalienably intermixed. The preponderance, however, was throughout on the primary or spiritual side, and it was that aspect that naturally appealed to all visitors to New Nursia. The following extracts will, in consequence, have their own special interest, coming as they do from the personal observation of a genuine "squatter." Mr H. R. Taunton published in the *Downside Review*¹ an account of Bishop Salvado's settlement. Here is a portion of what he had to say. "The largest and most important station on the Victoria Plains was the New Nursia Mission station, belonging to the Spanish Benedictines. Their lands held either on lease or 'fee simple' from the Government, were very wide-spreading and their command of capital enabled them to purchase many choice runs in various parts of the Colony, quite apart from the many thousand acres composing the New Nursia run." They counted their sheep by the thousand, had great numbers of cattle, and their herd of horses, all bearing the well-known mission brand, were to be met with in the bush for many miles around the head station." This prosperous state of things represents, of course, the outcome of about 45 years of labour. The writer then recounts at length the story of the early struggles with which the reader is already sufficiently acquainted. He then praises the purity and goodness of the home-made wine, and then proceeds:—

¹ July 1896, vol xv, pp. 130 seqq.

² The Year Book of Western Australia for 1903 gives the following statistics about New Nursia. "The territory does not exceed 16 square miles in area, and immediately surrounds the Abbey. The lands, the property of the mission, contain over 200,000 acres held in fee simple, and 300,000 acres leasehold for pastoral purposes." The number of the community is made up of the Abbot-Bishop, D. Fulgentius Torres, 9 priests, 45 lay brothers.

"One hundred and fifty-eight aborigines are lodged, clothed, educated and supplied with everything at the mission by the monks of the Abbey . . . Over 1,000 acres of land are cleared and fenced in, of which more than 800 are in cultivation, and four large paddocks enclosed by several miles of fencing. The station is 15 miles from Mogumber railway station."

"Large vegetable gardens and vineyards of many acres in extent formed the mission enclosure from whence the cleared land sloped upwards towards the crown of the encircling ridges, the limits of cultivation, a boundary which is every year being pushed further back from the Mission House as more and more land is cleared and brought into cultivation . . . the New Nursia mission is to all intents a vast sheep station, with large herds of cattle and horses running in the bush, and most of the work is performed by the monks themselves on the principle of *laborare est orare*. So it is no uncommon sight, though a somewhat strange one to those who are only acquainted with the tranquil life of the Benedictines in older countries, to see a mounted party of the monks, dressed in their bush garb, gallop up at a break-neck speed, swinging their long stock-whips close at the tail end of a mob of wild horses which they have been galloping after in the forest, until they have at length out-generalled them and have forced them down to the stock yard. Having yarded the 'mob' and led their steaming stock-horses to the stables and unsaddled, these riders might be observed proceeding to a corner of the stable, whence each would extract a carefully rolled up garment, and in the twinkling of an eye each sunburnt bushman would be transformed into a monk, and would walk off towards the monastery or the Abbey church, as the case might be, as staid and solemn a company as one could see anywhere, were it not for an occasional tell-tale clink of the spurs, or the coils of the raw-hide stock-whip peeping out from under the habit. . . . Every year large numbers of horses used to be mustered, broken in, and driven down to Freemantle for shipment to India, where Australian horses or 'walers,' as they are termed there, are eagerly sought for by the Government for remount purposes; and the mission wool-clip required quite a procession of wool drays to cart it down to the port of shipment, whilst drafts of fat cattle and sheep all helped to swell the annual revenue." Mr Taunton expresses his scepticism as to the permanence of the process of civilising and Christianising the aborigines; but if he can quote

instances of a reversal to original savagery, in the main, as all the foregoing narrative shows, the experiment has been solved by the monks.

It is well to call the attention of the reader to this diversity of estimate of the character of the aborigines and of the possibility of civilising them, formed by the self-sacrificing Bishop Salvado, and the ordinary English writer on Australia, of whom Mr A. Trollope may be taken as a fair specimen. In the fourth chapter of his work on Australia, which he devotes to the "Aboriginals," he paints their character in the darkest hue:—"They were and are," he says, "savages of the lowest type. They were in total ignorance of the use of metals, they went naked, they ill-used their women, they had no houses, they produced nothing from the soil. They had not even flint arrow-heads. They practised infanticide. In some circumstances of life they practised cannibalism. . . . Their sagacity, especially in the tracking of men or cattle, is very wonderful. The skill with which they use the small appliances of life which they possess is very wonderful. But for years, probably for many centuries, they have made no progress, and the coming of the white men among them has *had no tendency to civilise—only a tendency to exterminate them.* . . . It might be possible to teach a dog to carry a mutton chop without eating it; and perhaps an aboriginal might be found who, after many lessons would not do so either. . . . Of the Australian black man we may certainly say that he has to go. That he should perish without unnecessary suffering should be the aim of all who are concerned in the matter."

The whole of Mr Trollope's chapter should be read to appreciate the difference between his view of the native of Australia, and that taken by Bishop Salvado, and proved, by the success of his work. About 1874, the Bishop wrote a small pamphlet in English to defend the character of the Australian aborigines against the unjust criticism of English writers, amongst whom were some of the Government agents. His defence was considered so valuable, that it was ordered to be printed and published at the expense of the Colonial

Government. In reality, however, the best defence is to be found in the history of the colony of New Nursia itself. Bishop Salvado and his Benedictine Brethren have succeeded in doing what has been so constantly said is impossible of accomplishment—changing the savages of the bush into useful Christian citizens.

A letter written by Dr Salvado in April 1878, speaks as follows :—

“The Australians received and instructed in our monastic colony never return to a savage life, as the Protestant neophytes almost always do, and this though for one reason or another they leave New Nursia. Last year some of my baptised savages left the mission, but not to dishonour our teaching. The first went to establish himself as a shoemaker in Perth; it was the trade he had learnt at New Nursia. His skill and steadiness is remarkable, and the Perth journals say that he is the best shoemaker in the Colony. . . . Another savage, civilised by our Fathers, is gone to work for an English colonist, and has taken his Australian wife with him. The colonist is so pleased with their fidelity that he has built them a house and given them a garden. The man is general servant, groom and gardener, and his wife the cook and laundry maid. A third native took service with another colonist. He soon learnt to appreciate the services of this converted savage, and not satisfied with giving him £3 a month, besides his board, has lately made him his butler; the other servants, English and Irish, have now to obey him.”

Such men as these hardly deserve to be considered utterly incapable of any kind of civilisation.

The work undertaken over sixty years ago is being carried on to-day on the lines first adopted, adhered to sedulously ever since, and enjoying unvaried success. The problem was solved by Bishop Salvado during more than fifty years of arduous labour amongst the aborigines; and the results attained are likely not only to be maintained in the future, but even, if possible, enhanced under the guidance of his successor, the Right Rev. Fulgentius Torres, O.S.B., titular Bishop of Dorylea, in Phrygia. This Prelate, a Benedictine of the Subiaco Congregation, was born in the Balearic island

of Iviza on 24th June 1861, was solemnly professed and ordained in 1889, was appointed Administrator Apostolic of New Nursia in 1901 and elected Abbot of that interesting monastery in 1902 on the death of Bishop Salvado. He was consecrated Bishop of the titular See of Dorylea by Cardinal Gotti, in Rome, in 1910. All must wish him *ad multos annos* to carry on the beneficent and noble work with which his life is identified.

My task is ended. It has included the chronicle of success and of failure. The success is represented by an organised Hierarchy and a vigorous churchmanship. The failure is the extinction of the particular institution on which Archbishop Polding had mainly set his heart—the establishment in the sub-continent of the ancient English Congregation of the Black Monks of St Benedict.

It is significant that while success has attended the labours of the Spanish Benedictines amongst the aborigines, it should have been denied to the laborious English Benedictines amongst their own kith and kin. It is not always wise to seek for causes; some, however, have been indicated with sufficient frankness in the preceding pages; but perhaps the contrast observable between the results achieved in New Nursia and the failure in New South Wales may be referable to the fact that in the former place none but Benedictines have ever laboured. Perhaps, had Archbishop Polding seen the realisation of his ideals, and all jealousies thereby obviated, the story as here chronicled might have had a different conclusion.

But even taking into account the failure in one conspicuous instance, all Benedictines can heartily rejoice, and with legitimate pride, in the edifice reared on the foundations their brethren painfully but successfully laid; and translating into biblical language the proud motto of old-time New Holland—"Advance Australia,"—they will pray with heart and soul that the great Archbishop Polding's life-work may ever "*Prosperere procede.*"

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